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CRAFTSMEN have been described as men (and women) who cannot help doing whatever is given them to do better than others think worthwhile. In every industrial field one name stands out as a symbol for superior quality. In the realm of Liturgical Fabrics, that name is demonstrably "Allen". See Allen's matchless fabrics at your Church Goods Dealer's—and compare!

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THE "MARKS" OF SOCIAL ORDER

Time can hardly be spent more profitably than in seeking to bring the basic aims and procedures of our national economy into harmony with Christian social teaching.[1] No attempt will be made here to analyze the current economic structure, or indeed to give more than a bare outline of the Christian program of economic life. What will be said will be in the nature of a summary of the proposals enunciated by Pope Leo XIII in 1891, elaborated by Pius XI in 1931, and commended more than once by His Holiness Pope Pius XII now gloriously reigning. Incidentally, the eight section headings as inserted below may be regarded as the "marks" by which a Christian social order may be identified.

1. GOD ULTIMATE END

Something should be said first concerning the purpose, both ultimate and immediate, that the economy of a country should set before itself. In Christian thinking, the final answer to the eternal "why" of all economic activity, as indeed of all non-economic activity, is God the Creator and End of all things. In Him, and only in Him, both men and the things they work with and for, find their sufficient aim and explanation. Under His all-loving dominion, men may lawfully and even meritoriously consume themselves on such relatively short-range projects as their daily wages, their profits, or their promotion to a new job, so long as they offer the energies expended in pursuing these lesser aims, to Him.

Moreover, to Him and to His eternal Will, are subject all the generalizations known as economic laws, which are in no sense regulations untouchable and uncontrollable, but rather formulations based on past or present human actions. Finally, God, the end-all and be-all of the universe and of human conduct, exercises unquestioned sovereignty over nations, and certainly no less over individual persons. But, besides lavishing bounteous gifts upon man, He has imposed upon him an important body of day-to-day responsibility—that of employer to worker, that of worker to employer, and that of both to the entire community. It was in this way that life was viewed and lived during the Ages of Faith. The non-Catholic economic-historian, W. Cunningham, of Cambridge University, England, writes in his *Christianity and Economic Science* on pages 3 and 9: "During the Middle Ages, human activities and intercourse were dominated by religion, while in modern times political and economic life has been secularized. . . . 'The earth is the Lord's and the fulness thereof', was the fundamental principle of mediaeval economics as well as mediaeval politics." Something more than a beginning in the direction of recognizing God's all loving kindness as exhibited in even minutest detail is essential to the realization of social order today.

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[1] This is the first in a series of lectures arranged in memory of Msgr. John A. Ryan (1869-1945), late lamented professor of Moral Theology at Catholic University of America, Washington, D. C., Director of the Department of Social Action of the National Catholic Welfare Conference, and author of *A Living Wage, Distributive Justice* and numerous other books, in addition to hundreds of encyclopaedia and magazine articles and reviews. The lecture was delivered in Chicago, Feb. 2, 1949, and is presented here as given, with only slight changes of style made necessary by the requirements of the printed page. F.J.H.

2. FULL PRODUCTION PURPOSE OF ECONOMIC LIFE

The economic system, with Almighty God as its beginning and end, should endeavor to accomplish one major purpose before all others, namely, to produce a yearly aggregate of goods and services sufficient for all the people. That the present system fails to achieve this goal and that some managements like some unions deliberately restrict production, there is no question. The mimeographed news releases of the anti-trust division of the U. S. Department of Justice give names, places, and nature of offences for all who are interested in this phase of the question. Nevertheless, the extent of the failure to produce all that can be produced, or the reasons therefor, need not be discussed here.

It is enough to consider the present lack of plant equipment. Obviously, lack of necessary plant equipment means lack of necessary goods. If for example, the country needs all the steel that the capacity required for 110 million tons can produce, and if the entire steel industry actually has capacity for less than 98 million tons, clearly there will be a shortage of steel, and some wants will have to go unmet. Professor Sumner Slichter of Harvard estimated in a prepared article appearing in the *New York Times Magazine* of Aug. 10, 1947, that since 1930 there have been "only negligible additions to private plant and equipment in this country," and that at present we are short at least $40 billion of capital for this purpose. In his message to Congress on Jan. 5, 1949, President Truman set off a small revolution among steel executives, when he recommended to Congress that it enact legislation empowering the Government to add to production facilities in steel, "if action by private industry fails to meet our needs."

It is sufficient to say that if an economy disregards adequate production as its goal, it can justify itself neither at the bar of reason nor of Christian doctrine. One can properly ask, "What is an economic system for, carried on as it is by all the people, if not to produce sufficient goods for them?" This question has special relevance in a country like our own which possesses skill and raw materials in abundance to meet the needs of the entire population. But Christian ethics goes much farther than does reason, and asks, "Can God pronounce anything but censure upon an economy which by design induces artificial shortages, and thereby deprives some of the people of goods, in order to enrich those who induce the shortages?" Thus reason and Christian teaching are at one in proclaiming that ample production is a central purpose of a sound economy.

Without further delay, it should be pointed out that responsibility for full production rests not with the inanimate economic system. Rather it rests with the men who are in it and who operate it, and who in the United States are classified for the most part as either management or workers. Management, and indeed each owner and manager, has the duty not merely to refrain from the curtailment of output, but rather to do his rightful part, in proportion to his size and influence, to achieve that volume of production which is required by human needs. Moreover, each employer is under the obligation to set aside his proportionate share of capital necessary to provide full plant capacity for future population growth. Unions, and indeed each worker, whether a union member or not, are under the obligation not merely to refrain from restriction of output, but rather to produce to the fullest, within normal human limits. Nothing is gained by shortages, contrived by either management or workers, and the losses which each party seeks to avoid by pursuing the mirage of scarcity, can be more than offset by the safe-guards which the present program throws around marketing practices.

While "full production" is one of the catchwords of Socialist propagandists, one need not be a Socialist to accept the requirement of full production as the end of an economy. It is readily foreseen, however, that such baseless charges will be levelled against the program as herein outlined. In reality, the whole program is that of private enterprise at its best, and in its most Christian sense. The program insists throughout that the producer—whether employer or employee—be compensated for what he produces, and that the enterpriser be rewarded for the risks that he assumes. Assuredly, the profit motive is to be maintained, although made to operate within the framework of serving the whole population, notably by supplying it with enough of goods and services.

The goal here advanced is nothing new in Catholic teaching. In fact, it is the one that Pius XI urged upon modern industry, and this goal in turn is the same as that which the mediaeval gilds adhered to in their day of prosperity. In 1931, in paragraph 75 of *Forty Years After,* he asserted: "For then only will the social economy be rightly established and attain its purposes, when all and each are supplied with all the goods that the wealth and resources of nature, technical achievement, and the social organization of economic life can furnish." An explicit declaration such as this requires no amplification. With it the present statement stands shoulder to shoulder.

3. RIGHT DISTRIBUTION OF WEALTH

But even full and ample production of goods is not enough. The economy of the country ought also to endeavor to effectuate the equitable distribution of goods among all the people. No elaborate statistics need be adduced to show that the distribution of the national wealth and income of the country is anything but equitable. The fact stands out for all who will observe, that an inordinately large share of wealth in the form of savings is held by the few at the top, that a disproportionately small share is held by the much more numerous middle class in between, and that nothing at all is held by a not inconsiderable number at the bottom. This condition, presented during recent years in the *Bulletin* of the Federal Reserve Board, is no modern development, nor is it due basically to the present wide disparity between prices and incomes. Actually it has continued as an almost permanent phenomenon since the rise of modern Capitalism.

This is no place for detailed statistics on wealth and income distribution. Admittedly, the data are not full and complete. But those that are available show shocking inequality. The figures used by President Truman in his Economic Report of Jan. 7, 1949, reveal that 13 per cent of all family units in the nation have yearly incomes of less than $1,000, and only 4 per cent of all family units have yearly incomes of $10,000 or over. In addition, they reveal that after taxes are paid, the lowest 20 per cent of the family units have 4.3 per cent, and the highest 20 per cent have 46.8 per cent, of all money income.

The present article advocates no fantastic scheme of equalized division of wealth and income, but it insists that Christian teaching requires the economy of the country to keep open the road of advancement and certainly of livelihood, for all. More specifically, it insists that God can be pleased only with such economic arrangements as assure reasonable opportunity for normal human development for every able-bodied man and his family, together with unquestioned security for the future. It would be almost blasphemy to hold that God, the Author of all justice and right, could approve of a system which denies vast sections of His children—at least one-third of our population—the normal means of living, and as a result even a blessed eternity. On the contrary, it should not be overlooked that He regards all His children as His children, and that He can hold in favor only such a system as seriously sets out to apportion as a minimum, moderate plenty (*modicus census* is Pius XI's phrase) to each class and to each individual.

4. INDUSTRY COUNCILS

Popes Leo XIII, Pius XI, and Pius XII have urged that necessary steps be taken to secure full production, and a fair apportionment of what is produced. They stress, however, that little or nothing can be expected in this direction unless the economy is made to function as a tri-partite system of organized employers, united with organized workers, and assisted by the government serving as mediator, but in no sense as dictator or even arbitrator. Consideration of the rôle of government in this plan, together with other relevant data will find place a bit later. What is emphasized here is the necessity of having employers who are banded together by industry, meet with workers who are banded together by industry, sit down together to negotiate and to settle through democratically chosen representatives, the questions of wages, hours, prices, and other matters of common interest to each industry.

Only last November the American Hierarchy advocated a system of "free organization of capital and labor for the common good," as outlined by Leo XIII in 1891, as spelled out in detail by Pius XI in 1931, and as urged again and again since that date by our present Holy Father Pius XII, now gloriously reigning. This Industry Council Plan, to be sure, the American Bishops endorsed and made their own. Now, there is no little opposition to the Industry Council, and let it be stated as plainly as it can be stated, why this opposition exists. Those who denounce the Industry Council Plan, denounce it because it assumes and requires that workers be organized in unions, whereas the opponents of the plan bitterly oppose workers being in unions of any kind. Here, let there be no mistake about it, is the basis of the opposition.

Under the Industry Council Plan, as perhaps under no other, each employer and each worker will be stimulated to secure from his own industry or profession, and indeed from all taken together, a maximum volume of goods and services for all the people. Moreover, both parties can be expected, because of their common interest in their industry or profession, to develop higher and higher quality standards, an element of no little importance in increasing total value.

5. SOME BUT NOT TOTAL GOVERNMENT ACTION

Government has no small rôle to play in keeping the economy of the nation on an even keel. It should be made clear that the present plan in no way favors the general operation of industry by government. Rather, it proposes that government act as guide and director, but in no sense as dictator. More specifically, it would have government sit with the representatives of management and of workers in each industry and profession, to help secure a meeting of minds on wages, hours, prices, and other matters pertaining to the industry or profession involved. Incidentally, it is this rôle that the Federal Government now fills in fixing minimum wages under the Fair Labor Standards Act of 1938. For example, under this Act, in the shoe industry, minimum hourly wage rates are "recommended" to a Government Administrator by a tri-partite committee of fifteen persons, five each from management, unions, and the public. Thereupon the Government Administrator issues an order establishing the minimum hourly rate to be paid to all shoe workers in the country. The same procedure is followed in other low-wage industries, such as textiles, apparel, lumber and timber products, and many others. Thus the Industry Council Plan of the Encyclical, at least in its first stages, is far from being a complete stranger to American industry.

Moreover, the plan here outlined proposes that the government should sit as chairman of a parliament of representatives of all industries and professions, mainly for the purpose of preventing wide inequities in wages and prices between industries and professions and, so far as possible, of maintaining a proper balance among them. It should be repeated again that the role of government both in individual industries and professions, and in the parliament of all industries and professions, is not one of totalitarian authoritarianism, but solely one of guidance and mediation.

6. PERMIT MEN TO BE FREE THROUGH DEMOCRATIC CHOICE OF REPRESENTATIVES

In the plan under consideration, it is assumed throughout that those who act as representatives truly represent. Accordingly any situation in which a spokesman purports to speak for one body of interest, but in reality is beholden however slightly to another, is ruled out, not only as fraudulent, but as totally alien to the present plan. There is to be no company unionism in which the employer sits on both sides of the bargaining table. There is to be no totalitarianism in which the government appoints representatives, either of labor or of employers. Those who represent management are to be bona-fide spokesmen, duly chosen by management. Those who represent labor are to be bona-fide spokesmen, duly chosen by labor. In the present mass production system of industry, the individual worker tends to be lost, and his individual personality all but disregarded. In the main, the worker in manufacturing has been made a carrier-out of orders, forced to adjust his hands and feet and eyes, and even his brain, to a machine. Christian sentiment grieves at this loss of freedom to which the individual worker is ordinarily subjected, and endeavors so far as possible to make compensation for it. Accordingly, the Christian moralist requires as a minimum that the worker's voice in the selection of representatives be protected against all coercion and intimidation.

7. HAVE POWER OF ENFORCEMENT

In the present program, it is vital that provision be made to safeguard the entire social body against the greedy selfishness of this or that individual or group. Frankly, the program cannot attain its purposes if it does not possess adequate enforcement powers against "chiselers." Like all government, the plan must be able to impose penalties in order to secure compliance with such decisions of justice and equity as the majority may see fit to formulate. The penalties should be economic in nature, consisting in the main of denial to offenders of access to either materials or labor markets, or to markets for finished products. Such penalties carry enough sting to secure enforcement. On the other hand, the penalties need not be employed frequently. Rather, it can be safely assumed that the threat of their being used rather than their actual use will accomplish the desired results.

If one is not understood as "picking" on one particular industry, the building industry might be cited as in need of democratic self-control, as outlined here. At present, building employment is regular, but, as is well known, regularity of employment in the industry is anything but regular. True, high hourly wage rates are paid, but outside of periods like the present, annual income is not at all high. Moreover, there are cases here and there of collusion between *some* building trade unions and *some* building contractors and suppliers. The worst sufferer is the general public who, quite apart from having to pay the bill, is forced to go without enough housing from year to year. Here indeed is an industry in which the Industry Council Plan would be a boon, both to employers, employees, and the general public.

8. TAKE DUE ACCOUNT OF WORLD CONDITIONS

Finally, a soundly established economy in any one country cannot disregard conditions in foreign lands, especially those with which the home country normally trades. In reality, the economy of each nation affects the economy of the whole world, and vice versa. Without wishing to imply that the great Crisis of 1929 was caused solely by forces in other lands, it should be recalled that the scourge of depression which set in in Australia and Brazil in the early Spring of 1929, rose to crisis dimensions in the United States in the Fall of 1929, and spread thereafter to Great Britain, France, and other countries.

There is, too, the perennial question of crop surpluses in one country—for example wheat and cotton in our own—and shortages in other countries. In the face of these conditions, there arises the need of exchanging surpluses in one nation for what after a time, at least, might be developed into surpluses in others. Naturally, the exchange of such goods, along with a host of others such as coal, oil, chemicals, and air transportation, will require men who are acquainted with the industries producing these goods. How, it is asked, can men be better trained for an industry, than by working and living in it? Inasmuch as the program here advocated provides precisely this type of training, its contribution to world understanding and world peace might well be incalculable.

It is in no way intimated that the program as here laid out will work of and by itself. Actually it will require *men* to make it work, and *men* of conscience who are possessed of a genuine sense of responsibility to Almighty God. To such men it is prayerfully recommended, with emphasis on the first article indicated above, namely, that the primary purpose of the economy of a country is to serve God, and in Him all His children.

✠ FRANCIS J. HAAS
Bishop of Grand Rapids

THE PURPOSE OF HISTORY

The events of the natural order are meant only to serve in building up the City of God, that is, by spreading the truth of the Gospel and halping on the salvation of souls in accordance with the hidden yet ever merciful design of Him who "reacheth from end to end mightily and ordereth all things sweetly."

—Pope Pius XI, in his encyclical *Ad salutem*, issued April 20, 1930.

MARY'S NATIONAL SHRINE: A STATEMENT OF PROGRESS

In the April, 1947, issue of *The American Ecclesiastical Review,* there appeared an article, the title of which was "The Challenge of the National Shrine of the Immaculate Conception." In that article it was stated that the National Shrine had been referred to as "The Hall of Disappointment." The cornerstone of the National Shrine had been laid in 1920, and for twenty-seven years the Shrine had lain there, as a basement church on the grounds of The Catholic University of America, bearing all the ear-marks of frustration, and constituting a challenge to all the lovers of Mary in the United States.

Bishop Shahan had once said that the National Shrine of the Immaculate Conception, rising within the shadow of the Washington Monument, was to be our monumental approval of the solemn dedication of the people of this land to the honor and glory of Mary Immaculate. The thought of honoring Mary by raising a Shrine as a memorial of World War I, and as an act of gratitude to Our Lady for the protection she had afforded, had given impetus to the starting of the Shrine at that time. Another war had taken place in the meantime, yet no progress towards the Shrine's completion could be noticed, and no indication was at hand that American love and devotion and gratitude to Mary had stirred themselves from the days of Bishop Shahan. Visitors were returning to Washington as they had returned after the first World War, and finding the National Shrine in a slow process of deterioration, and an object of concern. They came away wondering, having expressed their thoughts to those associated with the Shrine: "Where is the faith of Guadalupe?" "Where is the faith of Lourdes?" "Where is the faith of Fatima?"

ENTHUSIASM ENCOURAGING

Now the story can be told that in some measure the challenge of the National Shrine is being met, and Mothers Day of 1947 will always be an outstanding date in the history of the National Shrine. Previous to this the Hierarchy of the United States had gone on record by voting, at their annual meeting, to complete the Shrine, and to accomplish this they recommended that on every

Mothers Day, or on some day considered just as fitting by the Ordinary, a collection would be taken up during a period of five years in every Diocese of the country, for the completion of the National Shrine. The campaign, as has been stated, was to continue for five years, and the immediate object of the campaign was the building of the super-structure and the campanile of the Shrine, for all along assurance had been given that once these were completed, gifts to round out the interior would flow in too.

One religious order has already promised the installation of a chapel honoring Mary under a title which their community has long cherished. Foreign governments are ready to show their gratitude to the United States, for aid given during the war, by installing other equipment.

The result of this activity on the part of the Hierarchy has been that now the Building Fund of the National Shrine has reached the sum of approximately one million, eight hundred thousand dollars, with only two-thirds of the Dioceses contributing.

This is remarkable, but the outstanding feature of the whole campaign has been the enthusiasm of those who have been asked to speed the completion of the Shrine. Laity and clergy have responded generously, the clergy being represented by the amount of almost one hundred thousand dollars. The Relief activity, being so magnanimously carried on by the Catholics of the United States, has definitely slowed up the work, but with indications pointing to the fact that this will not be necessary always, hope grows that, given one year free from extraordinary appeals, the entire sum necessary for the completion of the Shrine will be raised.

It had been hoped that the year 1954, the centennial of the promulgation of the Dogma of the Immaculate Conception would see the National Shrine advancing rapidly. The results of the Drive for funds has not lessened that hope, for the Episcopal Committee for the completion of the Shrine justly feels that the time is ripe and the hearts of the faithful are attuned and responsive enough to encourage them to entertain those hopes.

It is realized, however, that the excessive cost of labor and material does constitute a threat. One year the estimate of what the super-structure and campanile would cost was four million dollars; a year later the bishops, conscious of rising costs, and wishing to get a more up-to-date picture of the situation, found that the estimate had increased by two million dollars. What the future has in store nobody knows, but all connected with the Shrine are convinced that, no matter what this future may be, the responsiveness of the faithful of the United States to the Cause of Mary is too valuable an asset to be discounted. Archbishop Cushing, treasurer of the National Shrine Committee, has said, "the little we have done indicates that the people of the United States want Mary to have her Shrine. This cannot be kept from them."

LATEST FIGURES

The following figures reveal how the challenge of the National Shrine has been, in some degree, accepted and met by the lovers of Mary in this land. They also indicate the basis of our reasonable hopes for the not-too-distant completion of the National Shrine.

Personal contributions from the bishops	$ 18,025.00
Personal contributions of diocesan priests	67,053.41
Contributions from religious communities for men	30,725.45
Contributions from religious orders of women	36,729.18
From chapels in Army and Navy camps	1,238.36
Miscellaneous contributions	24,345.88
From *Our Sunday Visitor*	5,000.00
Contributons from readers of *Our Sunday Visitor*	69,901.65
Collected by the Director of the National Shrine	203,000.00
Collected from the dioceses	1,215,000.15
TOTAL	$1,671,019.08

In the light of the methods employed to raise this sum the results are most encouraging, for the Bishops' Committee for the Shrine has brought no pressure to bear in the enterprise. No letter was sought from the Holy Father, though three of his predecessors had written special letters to the late Bishop Shahan, addressed to the entire Hierarchy, urging the early completion of this Shrine of our National Patroness. No placards were supplied for the vestibules in churches, no special envelopes were furnished, and no appeal was made to the school children of our land.

Rather it was left to the good judgment of the Ordinaries to publicize the project in their own dioceses, the Committee feeling that both the bishops and priests, out of their love for Mary Immaculate, would at a seasonable time help in completing the glorious monument already begun, but even now deteriorating after a twenty-five year lapse since the stoppage of the work.

All through the campaign the Committee attempted to avoid anything that might interfere with the Relief campaign going on, and Mothers Day was chosen as the ideal day for the collection for the National Shrine when it would interfere with no Diocesan program, because the Bishops felt that with the spiritualization of Mothers Day in a country-wide reception of Holy Communion, our Heavenly Mother would be honored along with the honor being paid to earthly mothers. Wherever that idea was stressed the collection was a big success, and bishops and priests have reported that never was an appeal so easily made and so generously supported. They have added, too, that the extraordinary drain on the generosity of the faithful has in no way added to the strain of diocesan or parish undertakings.

PAPAL APPROVAL

Repeatedly Rome has expressed interest in this American project, and the faithful of the Church in the United States, always loyal to the Father of Christendom, cannot help but be stimulated as they consider the concern which various Popes have shown for Mary's Shrine. Writing to the Hierarchy in the early days of the Shrine, Pope Pius X blessed this holy work, the plan of which had been laid by Cardinal Gibbons. Later, in an apostolic letter addressed to the Cardinals, archbishops and bishops of the United States, Pope Pius X said, "It is most desirous that all Catholics should promptly and generously contribute toward the happy completion of this church. In this way will arise a masterpiece of religious architecture which will lift heavenward the minds of all who enter it, make them thirst for wisdom from above, and fill their hearts with the same and preserve it religiously while they live."

Benedict XV approved of it likewise and devoted an entire Apostolic Letter to it. Addressing the Hierarchy, he said in part:

> We make known to you how deeply We rejoice to hear that popular devotion to Mary Immaculate has greatly increased in view of the promotion to build, on the grounds of the University, the National Shrine of the Immaculate Conception. We hope that at the earliest date possible there should be built, in the national capital of the great republic, a temple worthy of the celestial Patroness of all America,

and that all the sooner because under this special patronage of Mary Immaculate, your University has already attained a high degree of prosperity. O, may the day soon dawn when you Venerable Brethren will rejoice at the completion of so great an undertaking.

Pope Pius XI added his share of hopes and prayers. "It is fitting," he said, "that side by side with the temple of knowledge would stand the house of prayer. For this, We, like our Predecessors of happy memory, Pius X and Benedict XV, cherish with fatherly affection both the University and the newly planned Shrine; and We pray that this great work may soon be brought to completion, so that from it, as from the seat of her loving kindness the Virgin Mother may bestow upon all America the heavenly gifts of wisdom and salvation."

Thus Rome has spoken, and the faithful have harkened to the plea. Four million dollars have been raised through the years for the completion of this object of universal Catholic affection. May the day be not far distant when we can celebrate annually beneath the high vault of Mary's glorious Shrine, the House of Gold, the coronation anniversary of every Successor to Saint Peter and gather about the altar of Jesus Christ, the gift of the priests of the United States, our many Catholic representatives of foreign nations, the flower of American life, and the many respectful admirers of the beneficent social action of the Holy See.

Rome has spoken, but the National Shrine is not yet finished, and Mary waits. She waits for the faithful of this land, who are not strangers to her motherly bounty, to add the finishing touch to what will reveal, through dome and campanile, that mere material leadership among the nations is not what Catholics of the United States desire. We would prefer to have our National Shrine be the tell-tale indication that we are up in front with all the world in our devotion and love for her whom we call our own.

MSGR. JOHN J. REILLY

National Shrine of the Immaculate Conception,
Washington, D. C.

MISSION INTENTION

The Holy Father's Mission Intention for the month of June, 1949, is for "Japanese Neophytes."

ST. PAUL'S CHRISTOLOGY

There are some non-Catholic theorists who hold that the Apostle of the Gentiles, not Christ, is the founder of Christianity.[1] According to them, the Christian religion was the result of merely human evolution. Jesus of Nazareth was a prophet. The primitive Christian community considered Him to be the Messias. Then Hellenistic Christianity, centered in Damascus, introduced ideas from pagan religions. Ceremonies and practices were borrowed from the mysteries. It was at this stage that Paul of Tarsus entered upon the scene. He considered Christ as Kyrios in the pagan sense of the word.[2] He distinguished between θεόν (God) and Κύριον (Lord). The Son of God is a celestial, supramundane being, but not divine in the strict sense.[3] The pagan element was further evolved, and exercised more and more influence. The human element practically disappeared. Hence arose Docetism. Against these tendencies the Fourth Gospel struggled. It rectified the false notions of the Docetae, but nevertheless urged the divinity of Christ. From this gospel which is not history,[4] but a series of reflections and meditations, arose a new set of doctrines. These later prevailed in the writings of Irenaeus, and in the Councils of Nice, Ephesus, and Chalcedon. The Fourth Gospel, in brief, creates a new Christ.[5]

Now it is immediately evident that the theory hinges on the doctrine of St. Paul, and rests or falls by the strength or weakness of this topic. The exact point at issue is this: Is Paulinism at variance with the doctrine of Jesus and His earliest followers?

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[1] For works on this subject, see F. Prat, *La théologie de Saint Paul,* II (18ème éd.), 1933, p. 580. Cf. also pp. 25-32.

[2] Oriental people were wont to deify kings and benefactors. Cf. M. P. Charlesworth in *The Harvard Theol. Rev.,* XXVIII, (1935), pp. 5-45; J. Lebreton, *Hist. du dogme de la Trinité,* I (8ème éd.), Paris, 1927, pp. 18-33.

[3] Thus W. Bousset in *Kyrios Christus.* Bousset holds that Christ is *Homo Primordialis* or *Homo Caelestis.* For a refutation of this view, cf. E. B. Allo, *Première ép. aux Corinthiens,* Paris, 1934, pp. 426 and 429, also M. J. Lagrange in *Rev. Bib.* 451, (1936), pp. 28 ff.

[4] Cf. G. A. Barton, *Christ and Evolution,* Philadelphia, 1934, p. 61; Kirsopp Lake, *Paul, His Heritage and Legacy,* New York, 1934, p. 39. Emil Brunner, who is by no means a Modernist, concurs in this view. *The Mediator,* trans. Olive Wyon, New York, 1934, p. 185.

[5] For typical views of Modernists on the development of Christology, see G. A. Barton, *Studies in N. T. Christianity,* Philadelphia, 1928, pp. 17, 26, and 35; A. C. Knudson, *The Doctrine of Redemption,* New York, 1933, p. 290; A. G. Widgery in *Christendom,* VII (1942), p. 364.

The Apostle himself was not conscious that he was introducing a view which differed from the one previously preached and accepted. In Galatians 1 and 2, he defended his gospel, the gospel of freedom from the Mosaic Law. This was not so much a doctrinal point as one of practice, but it was the only subject on which the Christian community at Jerusalem found him and themselves at loggerheads.[6] In fact, we have the testimony of the Apostle himself, that he holds the same general tenets as the other apostles.[7] His preaching, he boldly affirms, agrees with that of the other apostles and of other living witnesses of the resurrection. His testimony could be checked. Can one maintain that in this very definite set of circumstances, the Apostle of the Gentiles inserted a new foundation stone to support the Christian edifice, and that no one on the spot noted the difference?

In Romans 6, we have a striking example of the identity of his teaching and of that found in congregations which he has never seen. He takes for granted [8] that the recipients of the letter [9] are acquainted with the symbolism of baptism as incorporating us into the Mystical Body of Christ. He feels that he is not preaching to them a new doctrine, yet the dogma of the Mystical Body is characteristically Pauline.

In this same letter, the Apostle sends greetings to two people who "are distinguished among the apostles, who also were in Christ before me." [10] St. Peter, in his Second Epistle, puts the stamp of approval on at least some of the Apostle's teachings. He uses a very significant phrase. He tells us that in some of St. Paul's "epistles there are certain things difficult to understand, which the unlearned and the unstable distort."[11] It was only by distorting the meaning of the Apostle of the Gentiles that one could bring him into conflict with St. Peter. The latter, we may point out, was the head of the primitive Christian community.

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[6] Note especially *Gal.* 2:2.

[7] Cf. *I Cor.* 15:1-12. This is the first extant written profession of faith.

[8] *Do you not know?* (v. 3) The value of an argument based on knowledge supposed by the writer as known to the subjects, is very strong. On this point, see the celebrated Anglican historian B. J. Kidd, *A History of the Church to A. D. 461,* Oxford, 1922, pp. 22 and 169.

[9] It is disputed whether the letter was written to the Romans exclusively or was a circular letter. For various views, cf. M. J. Lagrange, *Ép. aux Romains,* Paris, 1922, pp. xxi-xxxi; P. Boylan, *The Epistle to the Romans,* New York, 1923, p. xiii; C. A. A. Scott, *St. Paul,* Cambridge, 1936, p. 45; K. Lake and S. Lake, *An Introduction to the N.T.,* New York, 1937, p. 107; A. D. Nock, *St. Paul,* London, 1938, p. 207 ff.

[10] *Rom.* 16:7.

Since St. Paul had been a persecutor of the first Christians, he must have known their fundamental beliefs. These would center around the person of Christ. Whatever these tenets were they displeased Saul. That is why he combatted them and their supporters. He became converted, and *immediately* preached that Christ was the Son of God.[12]

Now just what was the meaning of the phrase, Son of God, as applied by the early Church to Christ? The term comes from the Synoptics. Our Lord calls Himself the Son simply and classifies Himself on a plane of equality with the Father and above all others.[13] He is God in the strict sense.

There is, therefore, no foundation for the theory that St. Paul raised Christ from a mere man as pictured in the first three gospels, into a supramundane, celestial being, who was something less than God.[14]

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[11] *II Peter* 3:16.

[12] Cf. *Acts* 9:20.

[13] Cf. *Matt.* 11:27. On this text wherein Our Lord proclaims his divinity see J. Lebreton, *Histoire du dogme de la Trinité*, I (8ème éd.), Paris, 1927, p. 307. Compare *John* 1:18. In spite of these clear words of Our Lord Himself, A. C. Knudson writes, "divinity is to be ascribed to Jesus, not because he made this claim for himself, nor because he was possessed of omniscience. . . ." (*The Doctrine of Redemption*, New York, 1933, p. 319). According to G. W. Butterworth, "the common people regarded Jesus as a prophet, perhaps one of the old prophets returned to earth. The disciples of Jesus went further and regarded him as the Son of God. There was nothing metaphysical about this title, it denoted a close moral affinity between a man and the divine Father, from whom he sprang, and in whose image, according to Jewish belief, he was formed" (*The Modern Churchman*, XXVII [1937], p. 184). Now St. Peter on a memorable occasion confessed the divinity of Christ (*Matt.* 16:16). On this text, cf. J. Lebreton, *op. cit.*, p. 315, and J. W. Moran, *Catholic Faith and Modern Theologies*, Worcester, 1948, p. 51.

[14] There is a later Rationalistic theory of Christian beliefs as found in the Gospels. It affirms that the statements in the Four Gospels concerning Christ and his teaching are to be found in a number of layers. The function of the critic is to unearth and evaluate the lowest layer. This method is called *Formgeschichte* or Form Criticism. For an explanation and a refutation

THE USE OF THE TERM "KYRIOS" IN ST. PAUL[15]

This title, according to Bousset and Loisy, is derived from the worship of Pharaohs and Roman emperors. Many rulers, after their deaths, or even during their lifetimes, because of their benefactions, were divinized.[16] In like manner, assert the above mentioned authors, Christ after His death was raised to divine status by Hellenistic Christians.

This theory cannot stand the light of criticism. It postulates a duality of gods. This would be an abomination to the Jews who were strict monotheists.

History has recorded many striking examples of the attitude of the Jews in the matter of deification of human beings. Pilate provoked a revolt when he commanded his troops to carry into the Holy City the images of the emperors. When Caligula wished to have his statue placed in the temple, the people were so stirred up, that Petronius, the governor of Syria, did not dare put the edict into effect.[17]

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of this theory see W. J. McGarry in *Thought,* XI (1936), pp. 86-107; L. J. McGinley, *Form Criticisims of the Synoptic Healing Narratives,* Woodstock, Md., 1944, especially pp. 150-55; and S. Donlon in *The Catholic Biblical Quarterly,* VI (1944), pp. 159-80.

[15] It is not in the scope of this article to cite passages in which St. Paul proves that Christ is God in the strict sense. For a proof from *Phil.* 2:5-12, cf. J. W. Moran, *Catholic Faith and Modern Theologies,* Worcester, Mass., 1948, pp. 49 ff. This passage is treated more extensively by F. Prat, *La théol. de Saint Paul,* I (20ème éd.), Paris, 1930, pp. 533-45. Also cf. A. C. Cotter in *The Catholic Biblical Quarterly,* VII (1935), pp. 259-90. An interesting point is whether the devil recognized the divinity of Christ. Commenting on *I Cor.* 2:8, E. B. Allo holds that the evil angels did not pierce the secret of the Incarnation; they recognized Christ as a holy man, as the Messias who fulfilled prophecies, but not as God. *Première épitre aux Corinthiens,* 1935, *in loc.* However, in a scholarly article based on a careful study of the Fathers and Scholastic Theologians, D. J. Saunders holds the opposite. *Theological Studies,* IX (1948), pp. 536-53.

[16] Thus the inhabitants of Tyre and Sidon proclaimed Herod Agrippa divine, (*Acts* 12:22). On the subject of the Ruler Cult, see J. Huby, *Christus,* (7ème éd.), Paris, 1944, pp. 537 ff., 1066; and M. P. Charlesworth in *The Harvard Theological Review,* XXVIII (1935), pp. 5-45. Professor Charlesworth is an eminent classical scholar. He makes no deductions concerning Christianity.

[17] Cf. J. Lebreton, *Hist. du dogme de la trin.,* I (8ème éd.), Paris, 1927, p. 104, where references to Philo are given.

But, more important, we must consider the background of St. Paul. He was a pharisee of pharisees.[18] To pagans he preached the doctrine of the one God. After he had cured the lame man at Lystra, the multitude hailed him as Mercury. They wished to offer sacrifices to him. Note how St. Paul handled this situation. Not a word did he say to assert that the miracle was worked by the power of Christ. He was unwilling to give even an apparent support to polytheism. What he was doing, he asserted, was an attempt to turn them "to the living God who made heaven and earth and the sea and all the things that are in them." [19] Strict monotheism he also taught at Athens,[20] and at Thessalonika.[21] This was the key doctrine which converts from paganism had to embrace. First things first.

A divinized ruler began as a mortal, with no existence before his human one; a demigod was the offspring of a god and of a mortal. Christ, on the other hand, before His human birth, was from all eternity, divine.[22] He had two births, one eternal and divine; the other, human and in time.[23] He is above the angels,[24] in fact He created them.[25]

Finally, how could St. Paul have borrowed the idea of the Son of God who was the same God as the Father,[26] from pagans who had no such concept? [27]

The Apostle of the Gentiles, after his conversion, entered into a community in which Christ was called the Lord (ὁ Κύριος). In the Synoptics, we first read this title in the message of the angel to the shepherds. "There has been born to you today in the town of David a Saviour who is Christ the Lord." [28] St. Luke, in repeating the actions of Christ, writes simply, the Lord saw, the Lord said, etc.[29]

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[18] Cf. *Acts* 23:6; 26:5; *Phil.* 3:5.

[19] *Acts* 14:15.

[20] Cf. *ibid.*, 17:24.

[21] Cf. *I Thess.* 1:9.

[22] Cf. *Phil.* 2:6.

[23] Cf. *Gal.* 4:4.

[24] Cf. *Heb.* 1:4.

[25] Cf. *Col.* 1:16.

[26] Cf. *ibid.*, 2:9.

[27] M. J. Lagrange in *Rev. Bib.*, XLV (1936), pp. 5-13; and A. C. Cotter, *Theol. Fund.* (2nd ed.), Weston, Mass., 1947, pp. 215 ff. Among Protestant authors who are orthodox on this point, may be cited J. G. Machen, *The Origin of Paul's Religion*, New York, 1921, pp. 293-318.

[28] *Luke* 2:11.

[29] Cf. *ibid.*, 7:13; 10:1; 11:39.

The faith of the Infant Church in Jerusalem is summed up by St. Peter. "Therefore, let all the house of Israel know most assuredly that God has made both Lord and Christ, this Jesus whom you crucified." [30]

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[30] *Acts* 2:36. This must not be construed to mean that according to St. Peter, Jesus was not Lord before his resurrection, (*Acts* 2:31-35), for the chief of the Apostles said in his speech after miraculously curing the lame beggar, "the author of life you killed." (*ibid.*, 3:15). Now the author of life is the Supreme Being.

FIFTY YEARS AGO

In the June, 1899, issue of *The American Ecclesiastical Review,* the leading article, by Fr. T. J. O'Mahony, of All Hallows, Ireland, is a discussion of the best spelling in English of the traditional paschal acclaim. He concludes that *Alleluia* is to be preferred as the best phonetic representation of the traditional pronunciation. In the form *Hallelujah,* he says, "there is rudeness, harshness, roughness. As often given by big choirs in Handel's chorus it sounds like a roared out 'charge' to a troop of dragoons" . . . Fr. W. Stang, of Louvain, in fictional form, recommends the preaching of God's mercy by priests, and points out the error of those who try to prove that the majority of mankind are lost from the text: "Many are called, but few are chosen" . . . Fr. M. Lagrange, O.P., writing on the revealed name of God, *Yahweh,* contends that its basic concept is the idea of "being" . . . In the *Analecta* there is a decree of the Congregation of the Inquisition stating that the prescription of the Pontifical commanding that a bishop fast on the day preceding ordinations supposes that the ordinations take place at Embertide, and that there is no obligation to fast when they are held "extra Tempora." However, the decree adds, the fast prescribed for the day preceding the consecration of a church strictly binds both the bishop and those who ask for the consecration. . . . A decree of the Congregation of Rites states that Pope Leo XIII had approved the Litany of the Sacred Heart for use in the entire Church, and intended to consecrate the world to the Sacred Heart. . . . The decree of Dec. 14, 1898, promulgated by the Congregation of the Inquisition, referring to the summoning of a non-Catholic minister to a patient in a Catholic hospital also appears in this issue. . . . Dr. A. O'Malley writes in defence of his views concerning the precautions to be taken by priests in attending patients afflicted with an infectious disease, and offer a rebuttal to some priests who had proposed whiskey and tobacco as sufficient means of protection in such cases.

F.J.C.

THE PRIESTHOOD AND SANCTITY

Raised to the sublime dignity of an *alter Christus* through the Sacrament of Holy Orders, the priest, a man chosen by God from among men, continues the mission of Christ. Since it would be incongruous for a man to be Christ's minister without imitating, as far as possible, Christ's sanctity, the priest has an obligation of personal holiness. "The priest must, therefore, approach as close as possible to the perfection of Him Whose Vicar he is, and render himself ever more and more pleasing to God, by the sanctity of his life and of his deeds; because more than the scent of incense, or the beauty of churches and altars, God loves and accepts holiness." [1]

In the ordinary course of events the virtues conducive to sanctity presuppose habits of some duration. Therefore, the holiness requisite for priestly life develops and flourishes in the seminary. At the moment of ordination the interior state of the candidate ought to be such that it will not belie his designation as an *alter Christus.* In other words, before the character of priestly ordination is imprinted on his soul, the seminarian should have through grace an interior resemblance to Jesus Christ.

The Encyclical on the Mystical Body of Christ succinctly describes this resemblance to Christ by grace. The human nature of Christ is holy in a double sense—substantially through the grace of union with the Divine Person, and accidentally through the indwelling of the Holy Spirit, who infuses into Christ's soul the fullness of sanctifying grace.[2] Though the grace of union is incommunicable,[3] Christ by His redemptive death reconciled man and God and sanctified the members of His Mystical Body by imparting to them the grace received from the indwelling Spirit.[4] Hence the principle of sanctification given by Christ to the faithful is the Holy Spirit.[5] Between Christ's accidental holiness and that of His members there is this difference: "Christ alone received the Spirit without measure; to the members of the Mystical Body He is imparted only according to the measure of the giving of Christ from

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[1] Pius XI, *Ad catholici sacerdotii*, *A.A.S.*, XXVIII (1936), 20. Vatican Press Translation (Washington, D.C.: N.C.W.C., 1936), pp. 21 f.

[2] Cf. Pius XII, *Mystici corporis*, A.A.S., XXV (1943), 206 f., 215.

[3] Cf. *ibid.*, p. 231.

[4] Cf. *ibid.*, pp. 206, 214, 216 f.

[5] Cf. *ibid.*, pp. 230-31.

Christ's own fulness." [6] Christ, then, lives in the Christian through the gift of the Holy Spirit, and all divine activity of the Third Person of the Blessed Trinity within the human soul must also be attributed to Christ.[7] Therefore, progress in sanctifying grace means progress in resemblance to Christ.

One means of advancing in grace is the imitation of the virtues and teachings of our divine Lord as exemplified in the Gospel according to the four evangelists. The written record of Christ's actions and teachings, the Gospel gives a clear picture of his life. Intelligent and purposeful spiritual reading in the Gospel and its commentaries is helpful to the priest in his quest for identification with the divine model. Even though many texts and incidents cannot be applied in the strictly literal sense, they can be used privately as a means of furthering personal holiness.

Self-knowledge is fundamental for progress in perfection. Mindful of the words of Christ: "But why dost thou see the speck in thy brother's eye, and yet dost not consider the beam in thy own eye?" [8] the priest can cast an introspective glance into the state of his own soul through a daily examination of conscience. He will then be in a position to eradicate his faults and make positive advancement in sanctity. Even the priest who has performed faithfully the duties of his state will be spurred on to increased effort by meditating on this advice of Christ: "Even so you also, when you have done everything that was commanded you, say, 'We are unprofitable servants; we have done what it was our duty to do.'" [9]

Priestly life entails obedience not only to the commandments of God and of the Church but also to the duties of state and to the counsels of perfection. Since the priest retains the weaknesses of human nature, under certain circumstances and situations such an obedience is trying. The difficulties may arise from subjective or objective factors. A solution may or may not be possible through legitimate channels. At any rate, a consideration of the obedience of Christ will help to spiritualize the priest's mental outlook: "For I have come down from heaven, not to do my own will, but the will of him who sent me." [10] The imitation of this obedience is of real value. It effects a spiritual kinship with Christ: "For whoever does the will of my Father in heaven, he is my brother and sister and mother." [11] It makes men his friends: "You are my friends if you do the things I command you." [12] It obtains God's blessing: "Rather, blessed are they who hear the word of God and keep it." [13]

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[6] *Ibid.*, p. 219; V.P. trans., p. 22.

[7] *Ibid.*, p. 230.

[8] *Matt.* 7:3.

[9] *Luke* 17:10.

[10] *John* 6:38-39.

Nothing so contributes to a healthy spiritual and mental outlook as the proper control of the emotions. At peace with himself, the priest can turn toward the service of God and of his neighbor energy that might be uselessly dissipated by unruly affections. In this field also Christ is the Light and the Way. He inveighs against the quarrels and dislikes that separate men: "I say to you that everyone who is angry with his brother shall be liable to judgment," [14] and He proposes the law of love even for one's enemies: "Love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you." [15] Humility prevents zeal from turning into personal ambition: "If any man wishes to be first, he shall be last of all, and servant of all." [16] The disturbing fire of anger and ambition gives way to peace and rest in the following of Christ: "Take my yoke upon you, and learn from me, for I am meek and humble of heart; and you will find rest for your souls." [17] A lack of confidence in the loving providence of God leaves a man open to fear and, consequently, to worry and anxiety: "Why are you fearful, O you of little faith?" [18] The remedy, of course, for such a mental state is trust in God: "Therefore do not be anxious, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'What are we to put on?' (for after all these things the Gentiles seek) ; for your Father knows that you need all these things. But seek first the kingdom of God and his justice, and all these things shall be given you besides." [19]

The value of a life of prayer is taught to the seminarian. He learns to meditate, to assist fruitfully at the Holy Sacrifice of the Mass, to receive Holy Communion with the proper preparation and thanksgiving. Other exercises of devotion both public and private are encouraged. Through these instructions and practices the Church hopes that a knowledge and a love of prayer will be so enkindled in the seminarian that throughout his priestly life he will be a man of prayer in the image of Christ. Here is a partial picture of Christ's prayer life presented by the evangelists. In time of temptation Christ prayed even though He could not fall: "And he was in the desert forty days and forty nights, being tempted the while by Satan." [20] Certainly this time was spent by him in fervent prayer. Important decisions, such as the choice of the apostles, were prefaced with prayer: "Now it came to pass in those days, that he went out to the mountain to pray, and continued all night in prayer to God. And when day broke, he summoned his disciples; and from these he chose twelve (whom he also named apostles)." [21] At times Christ sought solitude for his prayer: "And when he had dismissed the crowd, he went up the mountain by himself to pray." [22] He communicated the secret of prayer to his disciples,[23] and indicated certain qualities of prayer: confidence in Christ: "If you ask me anything in my name, I will do it"; [24] perseverance: "I say to you, although he will not get up and give to him because he is his friend, yet because of his persistence he will get and give him all he needs"; [25] resignation to God's will: "He began to pray, saying, 'Father, if thou art willing, remove this cup from me; yet not my will but thine be done' "; [26] forgiveness: "And when you stand up to pray, forgive whatever you have against anyone, that your Father in heaven may also forgive you your offenses." [27]

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[11] *Matt.* 12:50.
[12] *John* 15:14-15.
[13] *Luke* 11:28.
[14] *Matt.* 5:22.
[15] *Matt.* 5:44-45.
[16] *Mark* 9:34-35.
[17] *Matt.* 11:29-30.
[18] *Matt.* 8:26.
[19] *Matt.* 6:31-34.

The priest's relations with his flock should be patterned after the example of Christ. Our Lord expressed concern over sinners: "It is not the healthy who need a physician, but they who are sick." [28] Therefore, the priest exhorts his people to virtue and rebukes evil when necessary. Sometimes in giving a correction the priest may confuse personal exasperation at evil or laxity with zeal for God's law. Then a meditation on the words of Isaias applied to Christ will show him the quality of mercy that must always animate his ministry:

> Behold, my servant, whom I have chosen,
>   my beloved in whom my soul is well pleased:
> I will put my Spirit upon him,
>   and he will declare judgment to the Gentiles.
> He will not wrangle, nor cry aloud,
>   neither will anyone hear his voice in the streets.

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[20] *Mark* 1:13.
[21] *Luke* 6:12-14.
[22] *Matt.* 14:23.
[23] *Luke* 11:1-4.
[24] *John* 14:14.
[25] *Luke* 11:8-9.
[26] *Luke* 22:42-43.
[27] *Mark* 11:25-26.
[28] *Matt.* 9:12-13.

A bruised reed he will not break,
  and a smoking wick he will not quench,
Till he send forth judgment unto victory;
  and in his name will the Gentiles hope.[29]

Though often concerned with material things rather than with spiritual things, with the needs of the body rather than those of the soul, the priest finds consolation and promise of a future life in the words of Christ: "Then the king will say to those on his right hand, 'Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me. . . .' 'Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me.' "[30] His own concern for souls will lead the priest to pray for vocations: "Pray therefore the Lord of the harvest to send forth laborers into his harvest."[31] Envy at the greater success of brother priests in winning souls to God, or pride in one's own accomplishment, will be dissipated with the recognition that both the sower and the reaper have their place in the heavenly harvest: "For herein is the proverb true. 'One sows, another reaps.' I have sent you to reap that on which you have not labored. Others have labored, and you have entered into their labors."[32]

In the course of a priestly life many difficulties are experienced. More often than not they are minor, but at times there may be real suffering both mental and physical. Whatever befalls him the priest should accept in a spiritual manner, for his interior identification with Christ is almost prophetic of rebuffs and trials to be encountered in the service of God. Among his own people Christ was not appreciated: "But Jesus said to them, 'A prophet is not without honor except in his own country, and in his own house.' "[33] He knew the tongue of criticism: "Now some of the Scribes were sitting there and reasoning in their hearts, 'Why does this man speak thus? He blasphemes. Who can forgive sins, but God only?' "[34] He was mistreated: "And the men who had him in custody began to mock him and beat him. And they blindfolded him, and kept striking his face and asking him saying, 'Prophesy, who is it that struck thee?' "[35] Is it any wonder then that Christ prophesied the cross for his followers: "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me"?[36]

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[29] *Matt.* 12:18-21.
[30] *Matt.* 25:34-40.
[31] *Luke* 10:2.
[32] *John* 4:37-38.
[33] *Matt.* 13:57-58.
[34] *Mark* 2:6-7.

Since personalities and the circumstances of the ministry differ, each priest should emphasize for himself those virtues in the life of Christ most suitable for his own life. The New Testament is a treasury of such virtues; as an example, one need only recall the Beatitudes. The final result of such a practice will be sanctification, an interior resemblance to Christ: "No disciple is above his teacher; but when perfected, everyone will be like his teacher."[37] It is fitting that the *alter Christus* pattern himself after the original, Jesus Christ, the Son of God. Christ's manner of acting, teaching, and viewpoint are essential to the priest. The hymn attributed to St. Patrick well exemplifies what should be the priest's relationship to Christ:

> Christ as a light illumine and guide me!
> Christ as a shield o'ershadow and cover me!
> Christ be under me, Christ be over me.
> Christ be beside me, on left hand and right.
> Christ be before me, behind me, about me!
> Christ this day be within and without me!
> Christ the lowly and the meek,
> Christ the all powerful,
> Be in the heart of each to whom I speak—
> In the mouth of each who speaks to me—
> In all who draw near me, or see me, or hear me.

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[35] *Luke* 22:63-65.
[36] *Matt.* 16:24.
[37] *Luke* 6:40-41.

OBJECTIVE MORALITY OF THE RHYTHM PRACTICE

In the November, 1948, issue of *The American Ecclesiastical Review,* Fr. Hugh O'Connell, C.SS.R. of the Redemptorist Seminary, Oconomowoc, Wisconsin, presented an interesting and valuable contribution to the current discussion of the objective morality of the Rhythm Practice in married life.[1] The real moral problem, of course, concerns primarily, not the theory aspect of the objective morality of the practice, but rather the unwarranted use of the practice in actual cases. It is important to note that all moral theologians, regardless of their view as to the objective morality of the practice, warn against the sinful selfishness which renders the practice sinful in many cases. Those who hold that the practice is objectively unlawful are at least as considerate and indulgent in determining the justifying reasons in actual practice, as those who maintain that the practice, objectively considered, is good or indifferent. These considerations are important. They indicate that the present discussion as to the objective morality of the Rhythm Practice furnishes no reason for any well-balanced guide of souls to adopt either an unduly lenient or an unduly severe attitude regarding practical cases which involve the use of the "Rhythm" in married life.

PRACTICE MUST BE VIEWED AS A "WAY OF LIFE" IN MARRIAGE

The present writer ventures to suggest that Fr. O'Connell is not considering the "Rhythm" primarily as a "way of life" or system in married life. This is indicated by the fact that he seems to base his arguments on the purely material or external aspect of the use of the "Rhythm." The following statements might be cited to illustrate the point: "All admit that married people are not obliged *per se* to make use of their marriage rights at any particular time";[2] "It is important to note that abstinence, or non-use, is not a positive action, but an omission";[3] ". . . there does not seem to be any law, either positive or natural, which states: 'if you make use of marriage during the sterile period, you must also use it during the fertile period." [4] These statements, in the humble opinion of the present writer, do not touch the core of the moral question at hand. Such statements are admitted without hesitation. Considered merely from such a material aspect, the "Rhythm" involves no more than a negative opposition to the primary purpose of marriage.

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[1] "Is 'Rhythm' per se Illicit?" *AER,* CXIX, 5 (Nov. 1948), 336-47.

[2] *Ibid.,* p. 338.

[3] *Ibid.*

The mere individual acts of abstinence from the exercise of the marriage right on fertile days and of indulgence on sterile days do not present the true moral object in the "Rhythm." These multiple acts and omissions in the exercise of the marriage right, materially considered, are mere indifferent acts. If these same acts are considered, however, in relation to the fact that the Author of Nature has established a definite hierarchy of ends for married couples in the exercise of the marriage right, they take on a voluntary quality which gives them their specific moral object. Viewed in this manner, it is clear that this methodical series of acts of indulgence and abstinence in marital life is inspired and carried out due to a positive and deliberate choice of the will whereby sterile days are chosen consistently for the exercise of the marriage right precisely because they are sterile, and fertile days consistently chosen as days of abstinence precisely because they are fertile. That positive and deliberate act of the will endures virtually throughout the marital life of the couples so that each act of indulgence and each act of abstinence is knitted into a consistent system or way of life, which is designed to prevent the realization of the primary end of marriage as established by the Author of Nature. Can such a deliberate and consistent system in the exercise of the marriage right, considered in its totality, be considered as objectively good or indifferent?

CONFORMITY WITH RIGHT REASON

There is no law which states that married couples must have children. But the natural law does demand that every human act must be in conformity with right reason. In every human act, man must be motivated by a good or reasonable end. In view of the fact that God has established a definite hierarchy of ends in marriage, it is not in conformity with right reason for the human will to decree positively and efficaciously that the primary purpose of marriage be excluded in the exercise of the marriage right—that is, unless there is a justifying reason for such a reversal of the hierarchy of ends in a particular marriage. In the "Rhythm" way of Life, in which sterile days are chosen precisely because they are sterile, and fertile days avoided precisely because they are fertile, the human will does positively and efficaciously exclude the primary purpose of marriage in the use of the marriage right.

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[4] *Ibid.*, p. 339.

Considered merely from the physiological aspect, each act of indulgence and of abstinence in the exercise of the marriage right does maintain its objective orientation toward the primary end of marriage, much as in the case of a marriage where one of the parties is naturally sterile due to age or physical defect. Each act of indulgence is exercised in the proper manner, and conception does not follow because Nature herself has ordained that conception should not follow at such periods or in such circumstances. In order to pass moral judgement on the practice, however, it must be considered in its totality, that is, both the material and the formal elements. In the case of those who are sterile due to age or physical defect, there is no objective indication that the will is opposed to the realization of the primary end of marriage. In the practice of the "Rhythm", however, it is only too clear that the will of those who studiously and consistently choose sterile days precisely because they are sterile and avoid fertile days precisely because they are fertile, is preoccupied with a positive determination to prevent the realization of the primary purpose of marriage. Unless there is a justifying reason, such couples are not being motivated by a good or reasonable end.

HIERARCHY OF ENDS AND HIERARCHY OF DUTIES

The fact that God established the primary end of marriage as the procreation and education of offspring indicates that He expects married people primarily to become mothers and fathers of families. This hierarchy of ends, as indicated by the very nature of marital relations, explains as well the hierarchy of duties for married people. It implies a definite transcendence of the rights of nature over those of the individual and of society.[5] The procreation and education of offspring is not merely the first end of marriage, but the primary end. Married people are not free to establish the order of importance between the primary and secondary ends of marriage but must respect and maintain the hierarchy of ends as established by God. How can it be considered in conformity with right reason for two people, who are bound by the laws of marriage, to exclude positively and efficaciously the realization of the primary end of marriage, if there is no justifying reason? If there is a sufficient reason to justify the reversal of the hierarchy of ends, however, it is perfectly lawful and in accord with right reason for the married couple to center their attention exclusively on the secondary ends of marriage in the exercise of the marriage right.

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[5] Cf. Gillet, O.P., *L'Eglise et la famille* (Paris: Desclee de Brouwer, 1917), pp. 86 f.

Unfortunately the "Rhythm" rarely is considered as a means of better realizing the primary end of marriage.[6] It is dangerous to say that the fact of the existence of sterile days by the laws of God indicates primarily a "way out" for married couples who, with or without reason, are not willing to have children. It is at least equally as probable that the Author of Nature ordained that there be definitely sterile and fertile days so as to help married couples to realize the primary end of marriage. If a married couple, by a persistent choice of the will, would select fertile days exclusively for the exercise of the marriage right, avoiding sterile days with equal care and persistence, it would be reasonable to conclude that they intend positively to realize the primary end of marriage. It is difficult to understand why the choice of the will should not be considered equally as positive for the exclusion of the primary end of marriage, if the use of the marriage right is reserved with equal deliberation and persistence exclusively for the days which are considered to be sterile.

It is true, as pointed out by Fr. O'Connell in his article, that the Sacred Penitentiary, in a response of June 16, 1880, allows the confessor cautiously to suggest the "Rhythm" to incorrigible onanists, whereas a response of the Holy Office in 1922 forbids a confessor to suggest the practice of *copula dimidiata* in similar circumstances. Fr. O'Connell comments on this fact as follows: "The Holy See would scarcely have answered thus simply if the practice of periodic continence were per se illicit".[7] It seems to be equally as probable, however, that the Holy See answered thus because of the fact that the practice of *copula dimidiata* presents a much greater danger of falling or lapsing back into the detestable crime of onanism or other sins against nature.

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[6] Dr. Kyusaku Ogino of Japan seems to have conceived of the "rhythm" primarily as a means of helping married couples realize their desire for offspring. One of the final paragraphs of his book, *Conception Period of Women* (Harrisburg, Pa.: Medical Arts Publishing Co., 1934), runs as follows: "A woman has a fertility and a sterility phase, these alternating periodically. The former period is a holy time, at which the life of new sons and daughters will be created. Thus will the married life be idealized and sanctified" (p. 80).

In conclusion, the undersigned wishes to disclaim any title to originality in having presented the "Rhythm" as objectively unlawful in the doctoral dissertation in question.[8] The same opinion is maintained by reliable theologians such as Fr. Salsman, S.J., of Louvain, and Fr. Lavaud, O.P., of Freiburg.[9] Aside from the cogent arguments as advanced by these theologians, their opinion has the merit of being more in keeping both with the doctrine of the Church regarding the beauty and dignity of marriage, and with the attitude of caution as urged by practically all theologians when passing judgement upon the lawfulness of the "Rhythm" in actual cases.

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[7] *Op. cit.*, p. 346.

[8] This dissertation was republished in its original form under the title *The "Rhythm" in Marriage and Christian Morality* (Westminster, Md.: Newman Publishing Co., 1944).

[9] Cf. Salsman, S.J., "Sterilitas Facultative Licita?" in *Ephemerides theologiae lovanienses,* XI (1934), 562-70; also Lavaud, O.P., *Le monde moderne et le mariage* (Paris: Desclee de Brouwer, 1935). For a list of other theologians who share this view, cf. Griese, *op. cit.*, p. 21.

THE FAITH OF MARY

Mary's act of faith on Calvary was the greatest ever elicited on earth, for the hour was unspeakably dark and its object was the most difficult of all—that Jesus had won the greatest of victories by making the most complete of immolations.

—Fr. Reginald Garrigou-Lagrange, O.P., in his masterpiece *The Mother of Our Saviour and Our Interior Life,* translated by Bernard J. Kelly, C.S.Sp., (Dublin: Golden Eagle Books, Ltd., 1948), p. 142.

A NOTE ON THE FREQUENCY OF MASS IN SIXTH-CENTURY FRANCE

The writer of these lines has had occasion recently to concern himself with the life of the Church in southern France for the period between 500-600 A.D. While his primary interest did not have to do with matters touching the Mass, certain references in his sources as to the frequency with which the Holy Sacrifice was offered during this epoch did force themselves upon his attention. These notes, incomplete though they are, are gathered together here on the possibility that they may prove of some interest to the readers of *AER.*

A distinction was drawn in 6th century France among four types of Masses: the *Missa matutina,* the *Missa quadragensimalis,* the *Missa pro defuncti commemoratione,* and the *Missa publica.*[1] No doubt, the division implied a greater or less degree of solemnity among the four types but it is also true that the distinction was based, in part, upon the time at which the Sacrifice was celebrated. The *Missa matutina* derived its name from the fact that it was offered during the early hours of the day, probably prior to 9 a.m. which was the time set apart for the *Missa publica,* at least on the greater feasts.[2]

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[1] Council of Vaison, 529 A.D., cn 3 (*Monumenta Germaniae Historica, Concilia,* I, 57) : "Et in omnibus missis seu in matutinis seu in quadragensimalibus, seu in illis, quae pro defunctorum commemorationibus fiunt, semper: 'Sanctus, Sanctus, Sanctus' eo ordine, quomodo ad missas publicas dicitur, dici debeat. . ." That by the 6th century the term "*Missa*" was being employed for the Sacrifice of the Altar has been shown by J. A. Jungmann: "Zur Bedeutungsgeschichte des Wortes 'Missa,'" in *Zeitschrift für katholische Theologie,* LXIV (1940), 30. For an interpretation of the Vaison canon, cf. Mabillon: *De Liturgia Gallicana,* I, 6 (*MPL,* c. 142), and Leclercq: art. "Gallicane (Liturgie)," in *Dictionnaire d'archéologie chrétienne et de liturgie,* VI, 563 f. For the general background, cf. the anonymous, "Die Zeit der Zelebration im Mittelalter," in *Historisch-politische Blätter für das katholische Deutschland,* CXLVI (1910), 256-66.

[2] The celebration of the *Missa Publica* at 9 a.m. is set by the Conc. Orleans, 538 A.D., cn 15 (*MGH, Conc.,* I, 78) : "De missarum caelebritate in praecipuis dumtaxat solemnitatibus id observari deberi, ut ora tertia missarum caelebratio in Dei nomine inchoetur. . ."; that the practice was followed appears from the description of the Christmas Mass at 9 a.m. at Petit-Pressigny (dép. Indre-et-Loire) given by Gregory of Tours; *Liber Vitae*

The *Missa quadragensimalis,* on the other hand, appears as a late afternoon Mass and seems to have been celebrated toward 5 or 6 p.m.[3] This need not cause surprise for it was still usual in France at that date to protract the day's fast until the evening during a penitential season such as Lent.[4]

The time set for the *Missa pro defuncti commemoratione* perhaps varied with the kind of requiem involved but this writer has found an indication that Anniversary Masses, at least, were sometimes offered at the very hour, of day or night, wherein the Christian remembered had departed this life.[5]

The frequency with which Mass was offered in south France of the 500's depended upon the type of the Sacrifice. Public Masses were reserved for the Sundays and the more important festivals; such, at least, was the practice of the metropolitan see of Arles

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Patrum, viii, 11 (*MGH, Scriptores rerum Merovingicarum,* I, 701). It would seem that the *Missa matutina* was celebrated before 9 a.m., at least on those days when a *Missa Publica* was also offered, cf. the *Vita* of St. Firminus of Uzès (*Catalogus codicum hagiographicorum latinorum . . . in Bibliotheca Nat. Parisiensi* [Brussels, 1890], II, 96): "die dominica . . . Firminus episcopus . . . veniens in ecclesia beatae Mariae, et celebrata ibi missa matutinali, egressus est . . . ad hoc jam pergens ut in ecclesia beati Theoderiti exspectante populo missarum sollemnia celebraret."

[3] I take the latter part of the reference in Conc. Orleans, 538 A.D., cn 32 (*MGH, Conc.,* I, 82) to "sacrificia vero matutina missarum sive vespertina" as signifying the hour of the *Missa quadragensimalis.* In the 6th century, this was probably vesper time, i.e. 5-6 p.m., though P. Browe: "Die Kommunion in der gallikanischen Kirche der Merowinger—und Karolingerzeit," in *Theologische Quartalschrift,* CII (1921), 43, has pointed out that it had become customary to celebrate Lenten Masses at 3 p.m. by the opening years of the 9th century.

[4] Cf. Caesarius of Arles: *Sermo* 198, 4 (ed. G. Morin: *S. Caesarii Opera Omnia* [Maredsous, 1937], I, 2, p. 758): "Ante omnia in diebus ieiuniorum quod prandere solebamus pauperibus erogemus. . . . Nihil prode est tota die longum duxisse ieiunium, si postea ciborum suavitate vel nimietate anima obruatur."

[5] This appears from Bishop Avitus of Vienne's (died c. 518 A.D.) effort to console his brother, Bishop Apollinaris of Valence, upon the latter's having forgotten the anniversary of their dead sister: "Nam in ipsa nocte sancta, in qua scilicet germanae communis depositio celebrabatur", says Avitus: *Epistola* XIIII (*MGH, Auctores Antiquissimi,* VI, 2, p. 47), ". . . nam nocti ipsi . . . adhuc de abundantia superioris anni vestra nihilo minus luxit oblatio."

during the episcopate (502-542 A.D.) of St. Caesarius.[6] While the service must have varied in length from Sunday to Sunday, it was usual at Arles to have this type of Mass last between one and two hours.[7]

As its name implies, the *Missa quadragensimalis* had commenced as a Lenten service. By the closing years of the 6th century, however, the custom had come in of extending its use to the six-week period which prepared for Christmas. During this latter season, the afternoon "Lenten" Mass was celebrated upon Mondays, Wednesdays and Fridays which were the fast days of the pre-Christmas period.[8] This link between fast days and Mass days in the pre-Christmas season provides a clue for determining the Lenten practice of the 6th century. We know that by the 500's the Lenten period observed in southern France was marked by six days of fasting weekly, with only the Sunday excluded.[9] Thus, by analogy with the pre-Christmas usage, it would appear that the *Missa quadragensimalis* of Lent proper was offered upon every weekday.[10]

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[6] Caesarius of Arles: *Sermo 73,* 1 (ed. Morin: *S. Caesarii Opera Omnia,* I, 1, p. 293): "Rogo vos, fratres carissimi . . . ut quotiens aut in die dominico aut in aliis maioribus festivitatibus missae fiunt, nullus de ecclesia discedat, donec divina mysteria compleantur." Cf. also the 15th canon of the synod of Orleans, 538 A.D., cited in note 2, above.

[7] Caesarius: *Sermo* 74, 2 (*ibid.,* pp. 297 f.): ". . . unius aut duarum horarum spatio patientiam habeamus, donec in illa spiritali mensa animarum cybus adponitur, et sacramenta spiritalia consecrantur." A description of this 6th century Gallican Mass, though without sufficient attention to local variations, is given by Ferdinand Probst: *Die abendländische Messe vom 5. bis zum 8. Jahrhundert* (Münster i.-W., 1896), pp. 318-52; also by L. Duchesne: *Origines du culte chrétien* (5th edit., Paris, 1925), pp. 200-240, and by J.-B. Thibaut: *L'ancienne liturgie gallicane. Son origine et sa formation en Provence aux Ve et VIe siècles. . .* (Paris, 1929), pp. 23-75.

[8] Cf Conc. Mâcon, 583 A.D., cn 9 (*MGH, Conc.,* I, 157): "Ut a feria sancti Martini [=Nov. 11] usque natale Domini, secunda, quarta et sexta sabbati ieiunetur et sacrificia quadragensimali debeant ordine caelebrari." Gregory of Tours: *Historia Francorum,* X, 31 (*MGH, SS rer Mer.,* I, 445) records that his predecessor at Tours, Bishop Perpetuus, had instituted a tri-weekly fast between St. Martin's day and Christmas at a date prior to 490 A.D. It is not known, however, whether in the beginning the celebration of Mass accompanied the fast. On other points as well there is much uncertainty concerning this so-called *"quadragesima sancti Martini."* J. A. Jungmann: "Advent und Voradvent," in *Zeitschrift für katholische Theologie,* LXI (1937), 345-55, has raised the question whether this may not have been primitively a preparation for Epiphany rather than for Christmas.

[9] Conc. Agde, 506 A.D., cn 12 (Mansi: *Sacrorum Conciliorum amplissima collectio,* VIII, c. 327): "Placuit etiam ut omnes ecclesiae filii, exceptis diebus dominicis, in quadragesima, etiam die sabbato . . . jejunent." This had not

In this same 6th century, we find Requiem Masses (*pro defuncti commemoratione*) celebrated upon the day of burial,[11] and upon the month's mind as well.[12] Similarly, the anniversary of a death was often kept by a Mass.[13] And there is evidence that Mass could also be offered for the deceased upon succeeding days over relatively long periods of time. One such instance occurs at Lyons in the life-time of Gregory of Tours when a widow has Mass celebrated at the basilica of St. Mary's for her husband's soul every day for a year.[14]

It is this casual reference to a long series of daily Requiem Masses which suggests to the present writer that the fourth type of the Holy Sacrifice known in our period—the *Missa matutina*—may not have been quite as infrequent in 6th century France as has heretofore been assumed.

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been true of the 5th century in the same area for from Cassian: *Conlatio* XXI, 24; 25 (*CSEL*, XIII, 599 f.), it appears that Saturday was commonly excluded from the fast. On the variations of this early Gallican Lent, cf. C. Callewaert: "Notes sur le carême primitif gallican," in his *Sacris Erudiri* (Steenbrugge, 1940), pp. 529-47, reprinted from *Ephemerides Liturgicae*, XLI (1927), 58-67, 225-36.

[10] Mabillon: *De Liturgia Gallicana*, II, xxvii (*MPL*, LXXII, cc. 185d-186a) seems to share this opinion.

[11] Cf. the description of the priest Cato at Clermont during the plague of 571, given by Gregory of Tours: *Historia Francorum*, IV, 31 (*MGH, SS. rer. Mer.*, I, 168): ". . . ille tamen populum sepeliens et missas virilitim dicens, numquam ab eo loco discessit." Suicides were denied this *Missa depositionis*, cf. Gregory of Tours: *Historia Francorum*, IV, 39 (*ibid.*, p. 173), also, Conc. Auxerre, 573-603 A.D., cn 17 (*MGH, Conc.*, I, 181).

[12] The practice is noted with reference to the Abbot Senoch by Gregory of Tours: *Liber Vitae Patrum*, XV, 4 (*MGH, SS. rer. Mer.*, I, 724): "Nam trigesimo ab eius obitu die, cum ad eius tumulum missa celebraretur. . ."

[13] Cf. the epistle of Avitus of Vienne, cited in note 5, above.

[14] Gregory of Tours: *Liber in Gloria Confessorum*, 64 (*MGH, SS rer Mer., I,* 785 f.): ". . . vir prius obiens, in basilicam sanctae Mariae sepultus est. Mulier vero per annum integrum ad hoc templum degens, assiduae orationi vacabat, celebrans cotidie missarum solemnia et offerens oblationem pro memoria viri . . ." The church is probably to be identified as *Notre-Dame-de-la-Saunerie*, on the Place de la Douane, at Lyons, which was destroyed in the 16th century, cf. Alfred Coville: *Recherches sur l'histoire de Lyon du Vme siècle au IXme siècle* (Paris, 1928), p. 461.

True, Leclercq has expressed the opinion that in this period, *"la messe n'était qu'exceptionnellement quotidienne en Gaule."* [15] But the view is not really the result of his own sifting of the evidence. He does no more, actually, than to repeat in French dress, and without credit, the earlier judgment of Mabillon.[16] Yet the single source upon which both rely—the *Vita* of Licinius of Angers (died after 601 A.D.) with its *"quotidie missam . . . cantabat"* [17]—is no more than a portion of the pertinent material.

It is not without significance that the synod of Auxerre, in the last decades of the 6th century, had to prohibit a priest's offering two Masses on the same day at the same altar.[18] That is scarcely the kind of regulation needed for clerics for whom the Mass is an infrequent function. Moreover there are several explicit references to frequent—possibly even daily—Mass (in these cases probably the *Missa matutina* rather than a Requiem Mass) all of which have been overlooked by both Leclercq and Mabillon. Three good sources this writer has found to speak of frequent Mass in southern France during this period. The homily which passes as the *Vita secunda* of Bishop Siffredus of Carpentras-Venasque refers to the prelate as one who *"missarum . . . solemnia iugiter celebrabat."* [19] In another text, the priest Ostianus of Bayne (near Viviers, dép. Ardéche) is described at the altar on Easter day, *"dum ex more sacrificium Deo omnipotenti offerret."* [20] And the well-informed biographer of Bishop Arigius of Gap (died after 601 A.D.) seems to be saying that it is only the fatal illness of the prelate which caused him to omit Mass during his last days on earth.[21] A fourth text mentions explicitly the *"peracta missarum solemnia quod sancto viro Leopardino quotidianus erat usus"* but it must be used with some caution inasmuch as the *Vita* in which it appears—that of the monk Leopardinus of Bourbon-l'Archambault (dép. Allier)—is not above criticism.[22]

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[15] Art. "Gallicane (Liturgie)," *DACL,* VI, c. 564.

[16] Cf Mabillon: *De Liturgia Gallicana,* I, 6, 2 (*MPL* LXXII, c. 142): "caeterum non ita frequentia tunc erant sacrificia missae quotidianae."

[17] The text is from the *Vita Licinii,* ii, 17 (*Acta Sanctorum, Febr.,* II, 680; edit. 1864). Louis Duchesne: *Fastes épiscopaux de l'ancienne Gaule* (2nd ed.), II, 358, has noted that the *Vita* is not of high authority.

[18] Conc. Auxerre, 573-603 A.D., cn 10 (*MGH,* Conc., I, 180): "Non licet super uno altario in una die duas missas dicere; nec in altario, ubi episcopus missas dixerat, presbyter in illa die missas non dicat." Mabillon: *De Liturgia Gallicana,* I, 6, 2 (*MPL,* LXXII cc. 142 f.) has rightly pointed out that the prohibition applies only to the same priest's saying two Masses on the same day at the one altar. Two or more priests, however, might follow one another at the same altar.

[19] *Vita IIa s. Siffredi* (ed. V. Barralis: *Chronologia sanctorum . . . sacrae insulae Lerinensis* [Lyons, 1613], II, 138; cf. also the *Vita Ia* (*ibid.,* p. 132).

[20] *Vita b. Ostiani* (*Analecta Bollandiana,* II [1883], 358).

This writer is not himself prepared to go to the extreme of viewing daily Mass as usual in 6th century France. Surely, it must have been something special to have merited mention in the Lives of the Saints. But, on the other hand, if from the south of France alone two instances can be adduced of daily Mass (they are the series of Requiems at St. Mary's, Lyons, and the custom of St. Leopardinus), and three others can be shown wherein there is reference to the frequent (if not to the daily) celebration of the Sacrifice, then the student may with justice question the other extreme view put forth by Mabillon and Leclercq that daily Mass was no more than exceptional in the France of the 500's.

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[21] *Vita s. Arigii* (ed. Ph. Labbe: *Nova Bibliotheca manuscriptorum librorum* [Paris, 1657], I, 698): "Nam cum [Arigius] iam suae vocationis ultimum pertingeret tempus, in quo oblationis omitteret diem, ut solitum angelici panis sumeret cibum, cum ex suo doloris impetu fessa sancti stratu membra iacerent, mens tamen amplius ex more erecta coeli Dominum intuebatur dicens: Jesu bone, Salvator Domine . . . etc. . ."; the words: *"in quo oblationis omitteret diem,"* which I take as meaning that Arigius was forced to give up Mass in his last illness, have puzzled the Bollandist editor who drops them from the text in *Acta Sanctorum, May,* I, 111 (original edition), on the grounds, *"quia sensum non faciunt."*

[22] *Vita s. Leopardini,* 9 (*Acta Sanctorum, Oct.,* III, 915). An indication as to the worth and reliability of the various *Vitae Sanctorum* cited in this paper will be found in the "Notes on the Sources" attached to my *"The Pastoral Care of Souls in South-East France during the Sixth Century"* which will be published shortly by the Gregorian University, Rome, in its *Analecta Gregoriana.*

RATUM NON CONSUMMATUM

PART V

Jim's testimony, therefore, substantially corroborated Alice's story as to the events surrounding their marriage and those subsequent thereto. Care had also been taken, the *Officialis* observed, to discover when he had first learned of the possibility of obtaining from the Holy Father a dispensation from a marriage which had been contracted but never consummated. This last point the *Officialis* himself had asked about in the course of his questioning of Alice.[1]

Since there was no great number of discrepancies between Jim's story and that told by Alice, and what few there were were not noteworthy, the *Officialis* and the Defender felt that there was no need to propose new questions to them. Such questions might have been required were it necessary to resolve some doubt or to remove some difficulty. In questioning the parties anew, the judge might or might not refer to that discrepancy, as he thought prudent.[2]

If the serious nature of the matter involved had required it, it would have been up to the judge, after a conference with the Defender, to summon the party to a new hearing, either on his own motion, or on the motion of the other party, or on that of the Defender. At this new hearing the questions proposed by the one moving it would be asked of the one called.[3]

The results of the new hearing might still be not entirely decisive. In fact it might rather open the way for a further investigation. In such a case the party first heard might be called back again and interrogated. The interrogation would then deal with the statements of the second party which contradicted the story told by the first. Sometimes it might even be considered wise to bring the parties face to face to straighten out their stories. This would not be done, of course, unless it appeared that there was no danger of a fight being started between them and that there was likewise no danger of scandal.[4]

The *Officialis* was satisfied, too, that he had taken care to ask the parties about the existence of the reason alleged for seeking the dispensation.[5] He reflected that he would also have to ask the witnesses as they came before him about that reason. They might be able to throw some light on the truth or falsehood thereof.[6]

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[1] Cf. Art. 54.

[2] Cf. Art. 55, §1.

[3] Cf. Art. 55, §2.

[4] Cf. Art. 55, §3.

[5] Cf. Art. 56, §1.

Before Alice had finished giving her testimony the judge had asked her for the names of the *septimae manus* witnesses whom she desired to present. The tribunal of the diocese in which was located the hospital where Jim was confined had done the same in the course of its interrogation of him. Alice had also furnished the name and address of her good friend, Esther, so that the court could call her as a witness.[7]

Jim had not refused to co-operate in the case, so there was no need for the *Officialis* to apply the provisions of Article 57, §2 concerning the question to be put to the petitioner in such a case. That question had to do with asking the petitioner to name witnesses who, because they belonged to the family of the party refusing to co-operate, or because they were neighbors or were acquainted with his family could probably be called upon to give testimony which would be of some use to the court in the preparation of the case.

The witnesses *septimae manus* named by Jim and Alice were all relatives or neighbors of good repute. If such persons had not been available the court would have had to ask for the names of others who had some knowledge of the matter. These witnesses were supposed to be persons who could give some opinion as to the character of the parties themselves, and especially as to their truthfulness in regard to the matter in controversy.[8]

The testimony of *septimae manus* witnesses, as the very name indicated, was built up by calling seven witnesses for each side. In this case, it was possible to have that number on each side, but had it not been possible a smaller number might have been allowed. Mention would be made in the latter case of the reason why seven were not called for each party, so that when the Congregation read the record it might know what had happened in the diocese where the hearing was being held.[9]

This testimony of the *septimae manus* witnesses was primarily an indication of the credibility of the parties, which added strength to their depositions. It would not have the force of full proof in the case, unless it was supported by other aids and arguments.[10]

[6] Cf. Art. 56, §2.

[7] Cf. Art. 57, §1.

[8] Cf. Art. 58; Can. 1975, §1.

[9] Cf. Art. 59.

[10] Cf. Art. 60, §1; Can. 1975, §2.

Insofar as these witnesses *septimae manus* testified to the credibility of the parties they would themselves have the more weight with the court, the stronger were the evidences of their own good character. When, however, they stated that they had learned from the parties or from their near relatives, at a time which could not be suspect, that the marriage was not consummated, they were accorded great weight. In this latter case they were considered not so much witnesses testifying to the credibility of the parties as witnesses testifying from their own knowledge of the situation.[11]

The number seven, however, did not close the number of witnesses who might be called in the case. If the judge thought that other witnesses should be summoned and heard by him, he could do so. Likewise, if no *septimae manus* witnesses were presented by a party, or if the party presented only three or four, the judge could summon others. Furthermore, he could go beyond the number seven whenever the ones called did not suffice to clear up the matter.[12]

As a matter of fact, if the testimony showed that other persons, not already named as witnesses, might have information bearing on the case, the judge was instructed by the Rules to summon those persons on his own motion. If they could testify as to the matter in controversy they were certainly to be called; and if they could not testify directly as to that matter, but could throw some light on the circumstances they might well be heard, too.[13] In a case such as this, in which the truth of the matter by its very nature could be known only to the parties involved, it was necessary to seek out and examine every possible repository in which some bit of that truth might be found in order to make the situation as clear as possible for the Congregation.

If the parties, or either of them, desired to know who were the witnesses presented by the other party or summoned by the judge on his own motion, the judge would consult with the Defender to determine whether to accede to the request. If he and the Defender felt that there was no danger of tampering with the witnesses or of collusion, and if there was no other impediment to the revelation of the names, the judge could grant the request. If he did grant it, he did so by a decree, a copy of which would be included in the record.[14]

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[11] Cf. Art. 60, §2. [12] Cf. Art. 61. [13] Cf. Art. 62.

If he saw fit, however, the judge could put off the revelation of the names of the witnesses until after they had given their testimony. Then, when there was no longer any danger of tampering with them or of collusion, the names could be revealed to the other party who could then point out that the witnesses really were not competent to testify in the case and so have their testimony disregarded.[15] Such procedure might not do in the presence of a jury, which might have difficulty in remembering what parts of the testimony were to be disregarded; but where the whole thing was on the record and the judge could clearly see what was to be considered and what was not he would not be easily led astray.

Evidence as to the physical condition of the woman, obtained by a physical examination, would ordinarily be required in every case of this type, unless from the circumstances it was evident that the examination would be useless.[16] It would be evidently useless if the woman were a widow or had been violated at some time in her previous life, before the marriage. In the present case there was doubt as to the usefulness of such an examination because of the accident which Alice had mentioned. The judge, however, decided that he would prefer to hear what expert medical men had to say about the present evidence, and so ordered an examination.

Alice agreed to the order readily enough. Had she refused, it would have been up to the judge to determine from the circumstances of the case and of the refusal why it was that she refused. He would also have had to decide whether the lack of this proof should be supplied by other proof and evidence.[17]

Beside the physical evidence, which was very well adapted to complete the proof made by the statements of the parties and those of the witnesses *septimae manus* and the other witnesses, the judge could, the *Officialis* knew, consider other proofs and "aids." Such other proofs would be documents bearing on the matter in controversy. "Aids" would be indications and presumptions which he might use in coming to his conclusion as to the fact of non-consummation and of the existence of the reason for seeking the dispensation.[18]

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[14] Cf. Art. 63, §1.

[15] Cf. Art. 63, §2.

[16] Cf. Art. 64, §1; 84; 85; 86; Can. 1976.

[17] Cf. Art. 64, §2.

[18] Cf. Art. 65.

When it came time to hear the witnesses *septimae manus,* the *Officialis* started first with the list supplied by Alice. In using this list, he heard first those who were most closely related to her, who, presumably, would know most about the case. Then he proceeded to hear the others, the neighbors. The order of hearing which he followed was not vital, and could have been changed had circumstances required it; but it did serve to give him in an orderly fashion the information he wanted in a sequence which would show its weight most naturally.[19]

Fortunately, it was not necessary to send rogatory commissions to other dioceses for more than three of the *septimae manus* witnesses, so the matter could be cleared up without the delay which always attends such requests for outside assistance in a case.[20]

The course of the hearing of these witnesses was much the same as that in the case of the parties, although the questions were not so numerous. The witnesses were first sworn and then asked the usual general questions whereby they were identified and connected with the case. After this, they were asked specifically the points which the Defender wished to know, according to the list of questions which he presented to the judge sealed, to be opened at the moment of hearing the witness.[21]

Specifically, the Defender wanted to know what the witness knew about the religious practice and uprightness of the parties to the marriage, and whether the witness thought that either one or both were telling the truth, or, at least, whether the witness considered them incapable of perjury, even when it would be to their own apparent advantage, and in a matter as serious as that in controversy.

The witness was also asked whether he knew whether the parties in question had had relations freely and with mutual affection. He was asked, further, whether there were any signs of mutual love both before the celebration of the marriage, and on the day of the marriage, and subsequently thereto, and if so, what those signs were. He was asked, too, whether he knew whether they had slept together and had consummated the marriage.

He was asked, further, whether he knew why they had been unable to consummate the marriage. Whether, for example, it had come from lack of true consent to the marriage, or from force and fear in entering the married state, or from aversion and hatred which arose between them at the very outset of conjugal life, or from impotence, either absolute or relative, or from any other causes. Here the judge and Defender did their best to learn the exact cause to which the alleged non-consummation was to be attributed. They tried also to gather, as they went along, the indications and presumptions which might assist them in determining the issue of non-consummation.

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[19] Cf. Art. 66.

[20] Cf. Art. 66; 23; 24.

[21] Cf. Art. 67.

The witness was also asked whether the parties had tried to remove the difficulty which prevented the consummation of their marriage, and, if so, what steps they had taken to that end. He was asked, too, whether they had had any arguments and whether they had had any dislike one for the other.

The judge wanted to know, too, what was the reason or the occasion for the change of heart and of feelings of one toward the other. He wanted to know how long they had cohabited, and which one had left home first. He wanted to know, also, what report the witness had received as to the non-consummation of the marriage, and what others knew about it, so far as the witness knew. In this connection the witness was asked whether he knew of others either on the side of the petitioner or on the side of the respondent who had information on the subject and who could give testimony in the case.

The witness was further asked if he knew when the petitioner had decided to ask for a dispensation from the Holy Father and from whom she had learned that such a dispensation might be obtained.

He was asked, too, whether reconciliation of the parties was possible. Then, finally, he was asked whether he wanted to add to his statements, strike anything from them, correct them in any way, or change them.

The judge thereupon read to the witness the statements of the party who had presented him to the court, or at least the parts which he could safely read to him, and asked whether he thought that the party had told the truth in all those statements.

This last part of the questioning of the witness *septimae manus* was prescribed by Article 68. There the Rules prescribed that before the witness was dismissed the answers given by the party who had called him as witness were to be read to him so that he might say whether he considered that the statements were in conformity with the truth and worthy of credence or not.[22]

If the judge did not think it opportune or expedient to read the entire statement, either because it contained things which the party would in all likelihood not want to become known to the witness, or because there might be danger of collusion, he had the option to read only a part of the statement, or to leave it out entirely. He could always, of course, propose suitable questions *ex officio,* or have the Defender present them, to bring out the points which he wanted corroborated.[23]

After the questioning of the witness *septimae manus* was completed, his entire statement was read back to him and he was asked whether it corresponded entirely to his understanding of the matter. After he answered, "yes," or after the changes were made as he desired, and he had given the twofold oath, which was required of the parties, as to the truth having been told and as to the secret to be kept, he subscribed the record and with him subscribed the judge, the Defender, and the Notary.[24]

In the course of questioning these witnesses the court was careful, whenever they mentioned some point which went directly to the merits of the case, to ask them when they had obtained this information, how they had got it, and whence. The idea behind such questions was to bring out whether they had learned of it at a time when the case was being prepared, or at some other time when there could be no suspicion of manufactured evidence.[25] The case would be greatly helped by statements made by the parties outside of court at a time when no suspicion of an attempt on their part to influence the decision could arise. Such a time would be a period when there was not even a thought about introducing the case, and there were no other reasons for hiding the truth or putting out a false statement.[26]

The proper function of the witness *septimae manus* was to give proof of the credibility of the parties,[27] so the other witnesses called, like Esther, were rather witnesses who were to testify from their own knowledge of the matter involved in the case. Esther might offer something, too, in regard to Alice's credibility, but that was incidental. The main force of her testimony was as to the facts surrounding the marriage and the period subsequent thereto.[28]

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[22] Cf. Art. 68, §1.

[23] Cf. Art. 68, §2.

[24] Cf. Art. 69.

[25] Cf. Can. 1774.

[26] Cf. Art. 70.

[27] Cf. Can. 1975, §2.

Esther was called on motion of the petitioner, but the judge could also call such witnesses, if there were any, on his own motion, or on the motion of the Defender. Before calling any witnesses on his own motion, however, the judge would confer with the Defender to see whether it was necssary or advisable to call them.[29]

If collusion were to be feared between the parties, or between the witnesses *septimae manus* and the parties calling them, or if the testimony of the witnesses *septimae manus* turned out to be insufficient, unless the truth could be shown by other proofs, witnesses *ex officio* were to be called by the judge.[30]

If the physical evidence did not either prove or exclude impotence, or if it indicated that the woman was not physically inviolate, but did not exclude the possibility that the lesions might have come from some other cause than the natural use of marriage rights, then it was up to the judge to see whether there was an occasion for using witnesses or other proofs to complete the case.[31]

The questions put to these witnesses were prepared by the Defender after the fashion of those put to the other witnesses *septimae manus*. They were presented to the judge in the same way, and, as usual, the judge could add to them other questions, *ex officio*. The hearing of these witnesses, in other words, followed the same pattern as did the hearing of the other witnesses.[32]

Documents, which would explain further and corroborate the statements of the parties and witnesses, were in the record of the case, too. The documents certifying the record of the marriage, obtained from the Military Ordinariate, as well as those certifying the record of the civil divorce were considered "public" documents. The letters of the parties were, on the other hand, "private" documents. Among the documents in the case were included the transcripts of the records of the physical examinations which Alice had undergone during her time in the service.[33]

Some of the documents Alice had presented because Fr. Brockheim had advised her that they would be required; others she had procured because the *Officialis* had asked for them. There was here no question of what to do in case a party in possession of documents should refuse to produce them. In this latter case, the judge, after a conference with the Defender, or on motion of the Defender could determine by his decree whether and, if so, how the document was to be produced.[34]

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[28] Cf. Art. 71, §1.

[29] Cf. Art. 71, §2.

[30] Cf. Art. 72.

[31] Cf. Art. 73.

[32] Cf. Art. 74.

[33] Cf. Art. 75.

The documents were all authentic and genuine, otherwise the judge would have rejected them.[35] As for the weight to be attached to the letters, the "private" documents, they were taken as an extra-judicial confession and considered in the light of the circumstances, especially of the time, at which they were written.[36]

The first presumption to be considered by the judge in the case was that the marriage had not remained unconsummated.[37] Over against this he set the evidence which tended to show that the reason alleged for the non-consummation was sufficiently established.

The fact of cohabitation was not clearly established in the present case. As a matter of fact, the evidence tended to show that there had never been any cohabitation. If cohabitation had been proved, of course, the law would presume that consummation of the marriage had taken place.[38]

The judge knew that non-consummation of a marriage generally was due to one of the following causes: (a) lack of true consent to the marriage; (b) force and fear; (c) aversion and hatred arising at the very outset of married life between the parties; (d) impotence, either absolute or relative.[39] These reasons for non-consummation were not present in this case, however, so he could derive no presumption of the truth of the allegations from this source.

In the present case the judge was left rather with indications and presumptions derived from the external facts and circumstances of the married life of the couple. Such indications and presumptions, he knew, were classified as slight, weighty, and most weighty according to their connection to the reason for non-consummation.[40]

While the physical examination of the petitioner could ordinarily be omitted when consummation was impossible because of lack of opportunity, the judge in the present case felt that the stories of the parties as to their picnic on the beach did not entirely eliminate opportunity. The fact that Alice, by her own admission, was no longer intact might have moved the judge to dispense with the physical examination, but he felt that it might still show whether her statement as to the effects of the accident was true.[41]

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[34] Cf. Art. 76; Can. 1824.

[35] Cf. Art. 77, §1; cf., however, Art. 78 as well.

[36] Cf. Art. 77, §2.

[37] Cf. Art. 79, §1.

[38] Cf. Art. 79, §2; Can. 1015, §2.

[39] Cf. Art. 80.

[40] Cf. Art. 81.

He, therefore, after consultation with the Defender, named two expert medical men to perform the examination and report to the court their findings. The men he chose were gynecologists with several years of experience, known for their honesty and their practice of their religion. They were not related to the party in question, nor did they have any feelings either of like or dislike for her, so there was no reason to suspect that their statements as to their findings might be colored in any way. Furthermore, they stood neither to gain nor to lose by their report, so their word could be taken on its merits medically.[42]

These were two independent experts who had never examined the petitioner before. The results of the previous examinations were obtained from the records which Alice procured and submitted to the court, just as her family physician might have been called as a witness had he examined her during the period in question. The experts were to testify as to what they found in their independent examination, without any reference to previous findings in the case. It was up to the judge to compare their report with the records of previous examinations.[43]

The Rules were very liberal, the *Officialis* reflected, on this point, for, if, because of peculiar circumstances, it were impossible to have such experts to perform the examination, they permitted it to be made by two married women of good character. In such a case, however, their report would be submitted to one or two experts for their opinion as to the conclusions reached by these women.[44]

When the examination took place the doctors were careful to observe fully the rules of christian modesty. A nurse was present, too, having been designated for this by the court *ex officio*. The two doctors made their examination separately, so that one would not be influenced by the remarks of the other. They proceeded cautiously, according to the best medical technique, and mentioned in their report the procedure which they had used. These reports were likewise written up separately and returned to the court by the time specified by the judge in his decree appointing the experts. Having the reports thus in writing the judge could, if he considered it necessary, submit them to some other expert to obtain his views as to the propriety of the procedure used.[45]

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[41] Cf. Art. 85; 86; Can. 1976.

[42] Cf. Art. 87.

[43] Cf. Art. 88; Can. 1978.

[44] Cf. Art. 89, §2.

The nurse named by the court was an older woman, known for her religious practice and honesty. She was hardly the type to let herself be corrupted by anyone or fooled. After she was appointed she took an oath that she would perform her duties properly. The seriousness of the matter and the importance of her part in it was, of course, carefully explained to her by the judge. When it was all over she reported to the court what she had observed in the course of the examination, how it was performed, and what she thought of the conduct of all those involved.[46]

This report she gave at the same time that the judge heard the doctors and questioned them as to certain points in their reports which the Defender desired to have clarified. He desired especially to spread on the record in fullest detail the method and procedure of their examination, as well as the arguments on which they rested their opinions, not just general impressions but particular facts observed which could not mean anything but what the doctors had concluded they meant.[47]

There was no discrepancy in the findings of the doctors in the present case. Had there been some point in which one contradicted the other the judge could have shown each the report of the other so that the discrepancy might be explained, or he might have turned the reports over to a third expert to obtain his views on the reports of the first two. This third expert might even have been authorized to perform an examination himself. Finally, if the judge thought the matter warranted it, he might appoint new experts to make a new examination.[48]

When, at last, the Defender informed the judge that he had nothing more to be cleared up, and the parties, being asked, said that they had nothing more to contribute, the *Officialis* issued his decree closing the case.[49]

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[45] Cf. Art. 90.

[46] Cf. Art. 91.

[47] Cf. Art. 93, §1; 94.

[48] Cf. Art. 93, §2.

Before issuing the decree the judge had gone over the record of the case very carefully, comparing the statements of the parties and of the witnesses not only one with another but also with the other things which had come out in the course of the hearings and were recorded by the Notary, to see whether there was anything still incomplete, contradictory, or ambiguous. Had there been any points which still needed clearing up, he could, after consultation with the Defender, have recalled the parties or witnesses, or even called witnesses *ex offiicio*. Hearing these people again he would have attempted by careful questioning to supply whatever was missing, or to resolve whatever was contradictory or ambiguous.[50]

Since the *Officialis* was in this case a hearing rather than a deciding magistrate he did not decree the publication of the process, nor did he give any decision as to the non-consummation and the reasons for the dispensation.[51] That decision would have to come from the Congregation in Rome.

Although the process was not published, the Rules permitted the judge, after the conclusion of the case, on motion of one or both of the parties, to make known to such party or parties the names of the witnesses or their answers, or such documents as they desired to inspect. Before granting such permission, however, the judge consulted with the Defender and the two men considered whether there seemed to be a serious reason for granting it. He also consulted the party who might consider himself or herself injured by his granting such a request. If there were no objections, and the reason seemed serious enough, and, further, there was no danger of collusion or corruption, the judge permitted the party to see the names, testimony, or documents, within the limits of the necessity shown. The fact that he had permitted such an inspection of the record was, of course, duly reported so that the Congregation might know what had been done in the diocese.[52]

Finally, the record was turned over to the Defender of the Bond so that he might prepare his remarks on the case, foremost among which was his opinion as to how well the Rules had been observed.[53]

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[49] Cf. Art. 96, §1.

[50] Cf. Art. 96, §2.

[51] Cf. Art. 97, §1; Can. 1985.

[52] Cf. Art. 97, §2.

These remarks of the Defender were sent along to Rome together with the record of the case and the written "votum" of the Bishop concerning the case itself.[54]

When he finally had the record complete with its proper index and with all the decrees, testimony, and documents in their proper places, all marked "exemplar authenticum" with his signature on them, the Notary sealed the envelope, put it in the out-going mail and heaved a deep sigh of relief.[55]

The dispensation was granted directly by the Holy Father. The rescript concerning it, however, was sent out by His Eminence the Cardinal Prefect of the Sacred Congregation on the regulation of the Sacraments over his signature and that of the Secretary of the same Congregation.[56]

As to its force, the rescript was effective from the moment the Holy Father granted the dispensation on the day the representative of the Congregation brought up the matter in audience with him. It was at that moment that the truth of the statements as to non-consummation and as to the reason for the dispensation had to be verified, or else the rescript would be of no value.[57] In the present case, of course, there was nothing to worry about on that score, for the truth as developed in the course of the hearings continued to be the same when the dispensation was granted.

Alice and Ed, during the long period of waiting for the case to be completed and sent to Rome and decided, had fortunately been strong enough not to yield to the temptations of their love for one another. Had it been otherwise, the rescript of dispensation would have carried with it, even though it did not say so, a further dispensation from the impediment resulting from adultery with a promise of marriage or from an attempted marriage.[58]

The rescript, after the expenses were paid, was sent to the petitioner on her request. She would have to show it to the Bishop, of course, but the Congregation saw to it that he received directly an authentic copy thereof.[59]

[53] Cf. Art. 98, §1.

[54] Cf. Art. 98, §2.

[55] Cf. Art. 101, §1; Can. 1644.

[56] Cf. Art. 102.

[57] Cf. Art. 103.

[58] Cf. Art. 104; Can. 1053.

[59] Cf. Art. 105; Can. 51.

Having received the copy of the rescript the Bishop ordered the pastors in whose parishes the parties had been baptized to record on their books the fact of the dispensation. He likewise informed the Military Ordinariate, so that it could clear its record of the marriage of Alice Brownell to James Fairchild.[60]

(*The End*)

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[60] Cf. Art. 106.

POPE LEO'S TRIBUTE TO ST. THOMAS AQUINAS

Among the scholastic doctors, the chief and master of all, towers Thomas Aquinas, who, as Cajetan observes, because "he intensely venerated the ancient Doctors of the Church, seems, in a certain way, to have inherited the understanding of all of them." The doctrines of these illustrious men, like the scattered members of a body, Thomas collected and cemented together, then distributed in wonderful order, and so increased with important additions, that he is rightly and properly considered a special bulwark and glory of the Catholic faith. With his spirit at once humble and swift, his memory ready and tenacious, his life spotless throughout, a lover of truth for its own sake, richly endowed with human and divine science, like the sun he warmed the world with the ardor of his virtues and filled it with the light of his teaching.

—Pope Leo XIII, in his encyclical *Aeterni Patris,* issued August 4, 1879.

MARY OUR MOTHER

The fact that Mary is the Mother of Jesus makes her also the Mother of men. Her position in the supernatural order corresponds to that of Eve in the natural order. There is a continual parallelism between the first and the second Eve, as between the first and the second Adam.

—Bishop James Bellord, in his *Meditations on Christian Dogma* (Westminster, Maryland: The Newman Press, 1948), I, 353.

ST. PETER AND APOSTOLIC JURISDICTION

The Holy Father's action in teaching that the bishops of the Catholic Church receive their power of jurisdiction from Our Lord through the Roman Pontiff rather than immediately from the Saviour Himself must inevitably focus the attention of theologians upon a question intimately related to that of the immediate source of episcopal jurisdiction. Theologians must look with renewed interest upon that section of their science which deals with the immediate source of that power of jurisdiction within the kingdom of God on earth enjoyed by the apostles themselves. Did the original members of the apostolic *collegium* receive their power of jurisdiction over the faithful immediately from Our Lord or did they possess it as something coming to them from Christ through Peter?

This question has had a long and highly interesting history in the literature of scholastic theology. The Dominican Cardinal John de Turrecremata, writing in the fifteenth century, and the Jesuit theologian James Laynez, writing in the sixteenth, both taught that the other members of the apostolic *collegium* received their episcopal "ordination" from St. Peter rather than directly from Our Lord Himself. They held that St. Peter alone had been raised to episcopal or pontifical dignity directly by Christ. Neither claimed the status of a complete and perfect theological conclusion for his thesis. Both, however, obviously considered their teaching on this point much more probable than its opposite.

John de Turrecremata devoted three chapters of the second book of his *Summa de ecclesia* to a consideration of this question.[1] The thirty-second chapter is given over to an enumeration and explanation of the various reasons brought forward in support of his thesis. The next chapter lists the various objections presented by the *adversarii*. Turrecremata, incidentally, takes cognizance of twelve of these objections. The thirty-fourth chapter answers each one of these objections in detail. In line with his usual procedure, Turrecremata employs the chapter which is primarily intended to answer objections in such a way as to bring out the full meaning of his own teaching. The procedure by which he attempts to establish his thesis is an interesting example of fifteenth-century theological method. It brings out both the deficiencies and the strong points characteristic of activity within the sacred sciences during that period.

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[1] Cf. *Summa de ecclesia* (Venice, 1561), pp. 144r ff.

Turrecremata brings forward nine distinct reasons in direct support of his contention. Curiously enough, however, he makes no effort to introduce any very strict kind of order in the arrangement of these *auctoritates* and *rationes*. His first two *auctoritates* turn out to be statements contained in the Pseudo-Isidorean decretals, statements attributed to Pope St. Anacletus. In one of these proofs he mentions the teaching of Remigius of Auxerre as confirming the doctrine attributed to Anacletus.

His third *auctoritas* is the famous Petrine text in the twenty-first chapter of the Gospel according to St. John.[2] He cites a passage from the last of St. John Chrysostom's homilies on this Gospel to show that Our Lord passed over the other apostles in order to confide this task to St. Peter alone. Turrecremata, incidentally, deals very briefly with this third argument, the only one of his proofs *ex auctoritate* which has any objective theological value. The fourth and fifth arguments are, like the first two, appeals to pseudographic sources, the one ascribed to Pope St. Clement I and the other to Pope St. Marcellus I.

We must not forget that Turrecremata was trying to prove more than merely the derivation of the other apostles' jurisdiction from that of St. Peter. It was his contention that St. Peter, alone among the apostles, had been consecrated and given episcopal orders as well as jurisdiction by Our Lord Himself. He was convinced that St. Peter had not only granted their episcopal jurisdiction to the other members of the apostolic collegium, but that he had also consecrated them as bishops. This view comes to the fore in his sixth argument, in which he draws a comparison between the case of Paul and Barnabas and that of St. Peter's original associates in the apostolate.

The Dominican Cardinal regarded it as perfectly evident that St. Peter had given episcopal consecration to both Paul and Barnabas. He was convinced that the prince of the apostles was one of those who imposed hands upon the two great missionaries to the Gentiles after the local Church at Antioch had received the divine revelation that they had been set apart for special work for God's kingdom. Turrecremata reasoned that if St. Paul, whose apostolic vocation and mission came immediately from Our Lord stood in need of episcopal consecration at the hands of St. Peter, then surely all the other members of the apostolic company required the same ordination.

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[2] *John* 21:15-17.

In the seventh of his arguments, Cardinal John de Turrecremata appeals, surprisingly enough, to the venerable theological principle, which he ascribes to both St. Jerome and St. Augustine, according to which it is wrong to enunciate about God any statement which cannot be demonstrated from the testimony of the divine Scriptures or from reason. He then asserts that there is neither authority nor reason for stating that any of the apostles other than St. Peter had been made a bishop immediately and directly by Our Lord Himself. He gives a detailed and astonishing powerful account of this *ratio*.

He takes cognizance first of the divine promise made to the apostolic group as a whole, the promise described in the eighteenth chapter of the Gospel according to St. Matthew.[3] These words, he contends correctly, certainly did not give the members of the apostolic collegium either episcopal orders or episcopal jurisdiction at the very moment they were uttered. St. Peter, he tells us, was definitely not constituted a bishop by a similar and even a greater promise previously made to him alone. Moreover, he insists, the apostles had not as yet received the basic priestly dignity and thus they could not have possessed the episcopal character. He appeals, furthermore, to the basic fact that the words in question are those of promise rather than of actual collation.

Turrecremata is likewise firm in his insistence that the power granted to the apostles at the Last Supper was not of an episcopal nature. He claims that the words "Do this in commemoration of me" gave the assembled apostles merely presbyteral rather than episcopal power. They made the Twelve capable of performing the act which Our Lord had just performed, the act of the Eucharistic sacrifice. The Dominican ecclesiologist is convinced that it would be absolutely incorrect to assume that by His words at the Last Supper Our Lord gave the apostles any power other than what was either directly or by way of concomitance signified in the formula itself. He likewise refuses to believe that Our Lord's words to the apostles, empowering them to forgive sins, can be interpreted as a grant of episcopal power. He adverts to the fact that this phrase is employed in the ordination of a priest rather than in the consecration of a bishop in the Catholic Church.

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[3] *Matt.* 18:18.

The eighth argument for this thesis brought forward in the *Summa de ecclesia* is a kind of *ratio convenientiae.* The author draws a parallel between the unity of the human race and that of the true Church of Jesus Christ. Turrecremata reasons that it is fitting to believe that God would not have given the Church a type of unity less effective than that which He placed in the human family as such. Since the unity of the human family depends upon its descent from one common father, he believes that the unity of the Church must derive ultimately from one bishop, who conferred episcopal power upon all the others, rather than from many original possessors of the episcopal dignity. The ninth and final argument is based upon a comparison between the unity of the Church in the New Testament with that of the synagogue in the old dispensation. Since Moses gave pontifical power immediately and directly only to one man, it follows, according to Turrecremata, that it is more probable that Our Lord gave this dignity immediately and directly only to one of the apostles.

In his answers to the twelve distinct objections cited against his thesis Turrecremata gives ample evidence of his stature as a theologian. He is aware of the difficulty for his own contention latent in the characteristically Cyprianic statement that Our Lord had given "like power to all the apostles after the resurrection." He did not draw his objection from St. Cyprian's *De unitate,* however, but from a passage in Gratian's *Decretum* embodying much the same meaning. Gratian's canon is taken from the Pseudo-Isidorean collection. It is attributed to Pope St. Anacletus.

Turrecremata remarks that the objection drawn from a passage of this sort loses its effectiveness in the light of its own context. Obviously, according to the canon with which he is concerned (and according to the manifest teaching of the Catholic Church), the other apostles were not fully equal to St. Peter in all of his prerogatives. Furthermore, Turrecremata insists that, although this teaching means all of the other apostles had episcopal powers, as Peter himself had, it says nothing whatsoever about the question under consideration. The thesis defended by Turrecremata insisted as forcefully as any other that all of the apostles' powers came from Our Lord. The question remained. Did the other apostles receive their episcopal character from Christ through Peter or directly from Our Lord Himself?

Turrecremata's *Summa de ecclesia* is chronologically the first relatively complete theological manual on the true Church of Jesus Christ. Before his time most of the material now dealt with in scholastic ecclesiology had been set forth only in the science of canon law. Hence by far the most important immediate source employed in the *Summa de ecclesia* is the *Corpus juris canonici.* Another text very frequently used by Turrecremata is the scholastic commentary on the scripture, the *Glossa ordinaria.* These sources provided him with material which was very often pseudonymous.

The net effect of these pseudonymous writings, as they were employed by Turrecremata, was merely to attribute genuine teachings of Catholic tradition to the wrong literary sources. The doctrines which the Dominican Cardinal believed to have been set down in writing by some great figures in the early Church were actually taught and written by others. Ultimately Turrecremata's thesis is merely his way of explaining the truth actually propounded by St. Leo the Great, the truth that "whatever He [Our Lord] did not withhold from others, He only gave through him [St. Peter]." [4] Here as elsewhere, the False Decretals contributed no decisive element for the elaboration of Catholic theology.

A century after Turrecremata had written his *Summa de ecclesia* his thesis was presented to the Tridentine Fathers by the eminent Jesuit theologian, James Laynez.[5] His treatment of the subject, however, differed somewhat from that of his predecessor. Turrecremata was primarily interested in bringing out all the theological teachings about the true Church of Jesus Christ. Hence he was able to allocate this thesis as one portion of his material on the primacy of St. Peter. Laynez, on the other hand, was preeminently concerned with the thesis that the jurisdiction of bishops in the Catholic Church comes to them from Our Lord through the Holy Father. His teaching on the immediate origin of the apostles' jurisdiction serves primarily as a kind of introduction to the other question. Indeed, Laynez was not directly interested at all in deciding whether or not the other apostles had actually received episcopal consecration at the hands of St. Peter. He set out to defend merely as more probable the opinion that the jurisdiction of the other members of the apostolic *collegium* was derived immediately from St. Peter. The question of episcopal orders, on which he was in agreement with Turrecremata, enters his work only incidentally.

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[4] From the sermon on the second anniversary of his elevation to the pontificate. *MPL,* 54, 149.

[5] Cf. Grisar's edition of the *Disputationes Tridentinae* (Innsbruck, 1886), I, 77 ff.

The thesis is immeasurably better presented in the *Disputationes Tridentinae* than it is in the older work. Laynez arranged the elements of his demonstration much more effectively. He brings out a much more complete and pertinent set of *auctoritates,* thus giving tangible evidence of the enormous advances in patristic studies made during the time which had elapsed since the writing of the *Summa de ecclesia.* He was unaware, however, of the falsity of what is now known as the Pseudo-Isidorean collection, and so texts from this source appear in his proof side by side with authentic pronouncements of the Fathers. Laynez appeals to the writings of previous theologians, citing brief passages from St. Thomas, from Richard of Middleton, and from Durandus. Strangely enough, in this thesis he makes no mention of Turrecremata, although his "proof from reason" is much the same as that previously elaborated by the Dominican Cardinal.

The thesis defended by Turrecremata and by Laynez met very serious opposition at the hands of two outstanding Dominican theologians, Thomas de Vio Cardinal Cajetan and Francis de Victoria. Cajetan was quite moderate in his teaching. He is of the opinion that Our Lord gave immediately both episcopal orders and episcopal jurisdiction to the other apostles as well as to St. Peter but in such a way that these other apostles received as a favor what they were going to receive in the ordinary way from St. Peter. He is perfectly firm in his contention that "the power of order and of jurisdiction came to the other apostles and to all *ordinarie*" from St. Peter himself.[6] He by no means rules out the possibility that the other apostles actually received their episcopal consecration at the hands of St. Peter. His main concern was obviously to show that the thesis of Turrecremata with reference to the immediate source of jurisdiction in the rest of the apostolic *collegium* was in no way necessary as a part of a demonstration that the Roman Pontiff exercised a genuine primacy of jurisdiction over the entire Church of God on earth.

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[6] Cf. Cajetan's *De comparatione auctoritatis Papae et Concilii,* c. 3, in the *Scripta theologica,* edited by Pollet (Rome: The Angelicum, 1936), I, 27.

Victoria, on the other hand, was primarily interested in a thesis which he admitted "was not going to please all the doctors, in law or in theology, and which certainly would not please the Cardinals Turrecremata and Cajetan."[7] He was trying to prove that any of the apostles, and, for that matter, any bishop of the Church, could validly choose a successor, and that this successor would be validly a ruler in the Church apart from any consultation of St. Peter.

The fact that Cajetan had refused to support the basic teaching of Turrecremata in this respect, however, had important repercussions in the field of theology. Dominic Soto asserted that Turrecremata's doctrine that the other apostles had received their power of jurisdiction from St. Peter was unacceptable. *"Veritati non consonat,"* was Soto's laconic qualification of this thesis.[8] The brilliant Spanish Dominican was convinced that all the other apostles were Peter's equals with reference to the apostolic function, except for the fact that Peter was their leader, empowered to convoke a council and to perform the other acts a leader must perform. Soto held that St. Peter possessed a plenitude of jurisdiction within the Church, not only as an apostle, but also as Our Lord's vicar. Those who succeeded St. Peter in the government of the local Church in Rome took his place as vicars of Christ rather than as apostles. The other bishops in the Catholic Church (Soto is manifestly speaking of residential bishops exclusively), receive their apostolic authority only through the Roman Pontiff.

Like Dominic Soto, St. Robert Bellarmine tried to prove that it was not necessary to suppose that the other apostles had received their jurisdiction immediately from St. Peter in order to hold that all the other residential bishops of the Catholic Church derived their power of jurisdiction immediately from the Roman Pontiff. St. Robert appealed to four *rationes* in his attempt to show that the other apostles had received their power of jurisdiction immediately from Our Lord.[9] First, he cited the words in St. John's Gospel, "As the Father hath sent me, I also send you," [10] and pointed to commentaries on this text by St. John Chrysostom, St. Cyril of Alexandria, and Theophylactus. St. Robert's second argument is an appeal to the case of St. Matthias: his third, a mention of that of St. Paul. The fourth element in this proof consists of two propositions, that Our Lord chose the apostles and that these men possessed jurisdiction.

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[7] Cf. Victoria's *Relectiones undecim* (Salamanca, 1565), p. 73^{v}.

[8] Cf. Soto's *Commentaria in quartam sententiarum,* (Venice, 1569), d. 20, q. 1, a. 2, conclusio 4, p. 991.

Francis Suarez followed St. Robert on this question, teaching that the power of jurisdiction had been given by Our Lord to the other apostles "immediately, although in a different and less perfect way" than to St. Peter.[11] Francis Sylvius arrived at the same conclusion. Sylvius, incidentally, interpreted the text from St. Leo the Great to have reference merely to the bishops who are successors of the apostles, and not to the apostles themselves.[12] He seems, however, to have seen more clearly than many of his fellow theologians the inherent strength of Turrecremata's thesis.

The late Cardinal Louis Billot made a definite and noteworthy contribution to this particular section of sacred theology.[13] He taught that all of the apostles were equal in their power of orders and in their special apostolic charism of founding the Church militant of the New Testament. He also held that the other apostles' power of jurisdiction was exercised in two different ways. The apostles other than St. Peter had ordinary jurisdiction over individual local Churches. At the same time they all were competent to issue commands to other Churches, and even to the universal kingdom of God on earth.

Billot held that their ordinary jurisdiction, their power to rule over the individual local Churches founded by them or otherwise submitted to their direct control as individuals, was in a sense derived from the plenitude of Peter's universal pastoral power. Their power to command other Churches, and even the universal Church of Christ, on the other hand, must be considered, according to Billot, as purely vicarial in nature. They possessed this power only as the delegates of St. Peter.

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[9] Cf. *De Romano Pontifice,* 1. 4, c. 23.

[10] *John,* 20:21.

[11] In his *De legibus,* 1. 4, c. 3.

[12] In his *Controversiae,* 1. 4, q. 2, a. 5.

[13] Cf. Billot's *De ecclesia,* 5th edition (Rome: The Gregorian, 1927), I, 563 ff.

Cardinal Billot's thesis does away with the difficulties inherent in the earlier hypotheses. Turrecremata had tried to bring out the essential unity of apostolic jurisdiction, but his explanation involved a series of claims to which the sources of divine revelation gave no backing. Cajetan and his followers, on the other hand, in their anxiety to bring out the immediacy of the apostolic mission in each one of the apostles failed to stress the essential oneness of the visible authority Our Lord had placed over His faithful. Future progress in this thesis will depend in large measure upon the advance already made by Louis Billot.

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LOVE FOR THE CHURCH

Now, if the natural law enjoins us to love devotedly and to defend the country in which we were born and raised, so that a good citizen will not hesitate to face death for his native land, it is very much more the duty of Christians to be always inspired by similar affections towards the Church. For the Church is the Holy City of the living God, born of God Himself, and built up and established by Him. Upon this earth, it is true, it is now in pilgrimage. But, by instructing and guiding men, it summons them to eternal happiness.

We are bound, then, to love dearly the country from which we have received the means of enjoyment this mortal life affords, but we have a much more urgent obligation to love with an ardent affection the Church, to which we owe the life of the soul, a life that will endure forever. For it is fitting to prefer the well-being of the soul to the good of the body, since duties towards God are of a far more hallowed character than those towards men. Moreover, in point of fact, the supernatural love for the Church and the natural love of our own country proceed from the same eternal principle, since God Himself is the Author of both.

—Pope Leo XIII, in his encyclical *Exeunte iam anno,* issued on Christmas Day, 1888.

Answers to Questions

THE REPOSITORY ON HOLY THURSDAY

Question: (1) Is there any regulation as to how the repository is to be set up for Holy Thursday? (2) What should be the shape of the repository? (3) What material or materials should be used in the construction of it? (4) What are the correct symbols to be used in its ornamentation?

Answer: To reply, *per modum unius,* to the four questions above, we should suggest the following:

The liturgical regulations governing the repository of Holy Thursday are contained in the Missal and the *Memoriale rituum.* The former says simply that a suitable place be prepared in some chapel or altar in the church, adorned with hangings and lights, where the chalice with the consecrated Host can be reserved until the Mass of the Presanctified on Good Friday. The *Memoriale rituum* adds that this place of reservation is to be apart from the high altar, that it be hung with veils of precious material, not black in color, that flowers as well as lights be used in its adornment but no relics or images of saints. It makes mention also of a coffer or chest (*capsula*) of elegant design and capable of being locked with a key as the resting place of the chalice with the Host. The Missal casually names this *capsula* without giving any details about its construction. The rubrics, both of the Missal and the *Memoriale rituum,* say nothing of the opening in the coffer being a door. According to the latter authority, it might well be covered with a lid, provided this can be securely locked.

Decrees of the Congregation of Sacred Rites (2873, *ad* 2; 3939, *ad* 1) make it clear that the repository on Holy Thursday may be properly called a sepulchre, as it is frequently denominated in Europe, since the burial of Our Lord is commemorated in it along with the institution of the Blessed Sacrament. The same Sacred Congregation, however, (3939, *ad* 2) has legislated that mortuary symbols or statues of the soldiers on guard or of the holy women coming to anoint the body of our Lord, or of St. John, or the Blessed Virgin are not to be used in the setting of the Holy Thursday Sepulchre. Where the bishop, however, judges that this custom is of such antiquity that its continuance may be tolerated, it may be retained but no new practices of this nature are to be admitted (S.R.C., 3939, 2). An older decree (2734, *ad* 1) forbids the use of a veil like the winding sheet of the dead Christ, suspended from a cross above, to be draped over the receptacle of the Blessed Sacrament. No seal is to be placed on the door of the urn in imitation of that set on the tomb of Christ. (S.R.C. 2873, *ad* 1).

The repository for the Blessed Sacrament is called *sepulcrum seu urnula* in the decree of the Sacred Congregation, numbered 4049. This indicates that it is quite correct that it have the form of a tomb or an urn of funeral design. Authorities agree that in place of such a coffer or urn a tabernacle may be used, in which case it is surrounded with the usual *conopaeum,* white in color. A special bit of legislation (S.R.C. 3660, *ad* 1) forbids providing the receptacle with a transparent door so that the veiled chalice within is visible. Nevertheless, all the ceremonial reverences, like the double genuflection, are to be paid to the Blessed Sacrament enclosed in the Holy Thursday repository as are due when the Sacred Host is solemnly exposed on the altar.

For the sake of completeness, we may add that the high altar may not be used as the altar of repose (S.R.C. 4077, *ad* 10) nor may the repository chapel serve as the place for holding the ceremony of the washing of the feet (S.R.C. 3317, *ad* 2). Furthermore, ostensoria, chalices, and ciboria are not to be displayed for ornamentation of this chapel (S.R.C. 4077, *ad* 10).

Within the limits of the legislation cited above, considerable liberty may be enjoyed in the setting up and adornment of the Repository or Sepulchre but joy should be the predominant *motif.*

A GOOD FRIDAY SEPULCHRE

Question: We see in some churches, on Holy Thursday and more often on Good Friday, a chapel, apart both from the high altar and the Holy Thursday repository, in which there is a recumbent figure of our Lord in the tomb placed there for the veneration of the faithful. Is this practice in accord with the rubrics?

Answer: A decree of the Sacred Congregation, dated March 27, 1903, (S.R.C. 4112) forbids the practice described by our correspondent. It states that no image, either a recumbent figure of the dead Christ or a statue of the sorrowing Mother, is to be displayed in a chapel apart from the Holy Thursday repository. Besides this specific prohibition of the decree just cited, the practice would conflict with the general provisions of the rubrics of the Missal that all pictures and statues are to remain veiled until the *Gloria* of the Mass on Holy Saturday.

Where such a custom has been so long in vogue that the bishop judges that its continuance should be tolerated, we might apply to it the decision of the Congregation of Sacred Rites, quoted in answer to a question concerning the Holy Thursday Sepulchre itself in this issue of *AER,* namely, the decree of Dec. 15, 1896 (S.R.C. 3939, *ad* 2), which empowers the bishop to tolerate the placing of figures of the guards, the holy women, St. John, or our Lady in the setting of the Holy Thursday repository, where such has been the long-standing usage, but forbids the introduction of new customs of this nature.

NO STANDARD LITURGICAL COLORS

Question: Has the Congregation of Sacred Rites, at any time, issued a statement as to the exact shades to be used in the five liturgical colors? We see so much variety in them. Greens run from almost-yellow to deep olive and violets from almost-blue to old rose. Is there no legislation regulating these?

Answer: The Congregation of Ceremonial, on June 24, 1933, made a pronouncement defining the shade of purple to be used in prelatial robes and published a card illustrating it but the Congregation of Sacred Rites has given no such definition to the five liturgical colors. In the absence of legislation on this point, a case can be made for any color which can be called red, green, or violet. White and black offer no difficulty though certain variations of cream color are seen masquerading as white. We have only tradition and good taste to guide us in the matter.

Canon Croegaert, in the new edition of his *Les rites et prières du Saint Sacrifice* (I, 220) has some interesting observations to make on the choice of shades for the colors of the vestments. He would have variations of the same color for different feasts or seasons of the year. For example, the red to be worn on feasts of the Passion of our Lord and of the martyrs would be blood-red, vermillion, while for the season of Pentecost the red would be the color of flame, nearer orange on the spectrum. Similarly, he would have the vestments worn during Advent, and other seasons only mildly penitential, of a more bluish violet than those worn during the season of Lent. While the Canon's judgment seems to us quite sound, he has no authority save his own to support his views in this distinction. We agree with him particularly when he warns against the use, on *Gaudete* and *Laetare* Sundays, of rose-colored vestments whose hue is a feminine pink rather than a dignified old rose. We like, too, his abhorrence of billiard-cloth green, and bronze, instead of the olive, apple, and similar foliage tints, which he prefers for the Masses *de tempore* after Epiphany and Pentecost.

WHEN TWO PRIESTS DISTRIBUTE HOLY COMMUNION

Question: If the celebrant of a Mass is assisted by another priest in distributing Holy Communion, does the liturgical law forbid the celebrant to remove two ciboria from the tabernacle before he turns towards the congregation to recite the "Misereatur" and the "Indulgentiam"? Or must the celebrant remove only one ciborium, close the tabernacle, uncover the ciborium, recite the "Misereatur, etc.," requiring the assisting priest to open the tabernacle a second time to remove the ciborium he will use in distributing Holy Communion?

Answer: We see no reason why the celebrant should not remove from the tabernacle both the ciborium to be used by himself and that to be used by the priest who is to assist him in the distribution of Holy Communion. It is naturally to be understood that only the first priest is to recite the *Misereatur* and other preliminary prayers.

William J. Lallou.

THE COMPUTATION OF MIDNIGHT

Question 1: If 12:27 a.m., Standard time, can be accepted as midnight at the eastern border of the Cleveland diocese, what is the method for computing midnight at the western end of this same diocese?

Question 2: Since a large portion of Ohio observes Central

Standard time, could a person in any part of the state consider it justifiable to regard 1 a.m., Eastern Standard time, as midnight, as far as the eucharistic fast is concerned?

Answer 1: In Cleveland midnight by local mean time occurs about twenty-seven (26½) minutes after midnight by Standard time. Accordingly, in computing the eucharistic fast a priest in the city of Cleveland always has the advantage of this number of minutes after it is midnight by Standard time. Moreover, at certain times of the year additional leeway is given by the use of local true time. Thus, on some days as much as fourteen minutes could be added. The computation of midnight in other parts of the diocese would vary according to their distance west or east respectively from Cleveland, the amount of time increasing for sections to the west, decreasing for those to the east, at about one minute for each fifteen miles. It would seem, therefore, that the western sections of this diocese would have about two minutes more than the city of Cleveland, and the eastern sections about three minutes less.

Answer 2: The time must be computed according to the place where one actually is (in the case of the eucharistic fast, where one says Mass or receives Holy Communion), not according to some other place, even though it is in the same state, where a different system of time is in use. Accordingly, a person in the eastern part of Ohio, where Eastern Standard time is accepted, may not follow Central Standard time in computing the requirements of the eucharistic fast, merely because this system of time is followed in the western sections of the state.

A CONDITION FOR THE GAINING OF AN INDULGENCE

Question: Does the recitation of one Pater, Ave, and Gloria always suffice for the gaining of a plenary indulgence when a prayer for the intention of the Pope is prescribed?

Answer: On July 5, 1930, The Sacred Penitentiary decreed that in order to gain one of those plenary indulgences that can be obtained as often as the prescribed work is performed (a *toties quoties* indulgence), and for which a visit to a church is required together with prayers according to the mind of the Holy Father, it is necessary and sufficient that at each visit the Pater, Ave, and Gloria be recited at least six times (*AAS,* XXII [1930], 363). On Sept. 20, 1933, the same Sacred Congregation declared that when prayer according to the mind of the Pope is required as one of the conditions for the gaining of an indulgence, it suffices to say once the Pater, Ave, and Gloria, though the faithful are free, as is stated in Canon 934, §1, to recite any other prayer in keeping with each one's piety or devotion to the Roman Pontiff (*AAS,* XXV [1933], 446).

Since we cannot presume that there is a contradiction in these two decrees, it follows as a general principle that for the gaining of any plenary indulgence the recitation of a single Pater, Ave, and Gloria suffices, except for a *toties quoties* indulgence calling for a visit to a church and prayer according to the mind of the Pope, when the Pater, Ave, and Gloria must be recited six times for the Pontiff's intention. Of course other exceptions could be made by the Holy See.

It might seem to some that another exception is found in the plenary indulgence which can be gained once a day during the Forty Hours' Devotion on condition of confession, Communion and a visit to the Blessed Sacrament with the recitation of a Pater, Ave, and Gloria *six* times. However this is no exception, for it is evident from the authentic collection of indulgences that only one Pater, etc., is directed to the intention of the Holy Father on this occasion, the other five being a part of the visit. (*Preces et pia opera* [Rome, 1937], nn. 121,140).

ADVERTISEMENTS IN CATHOLIC PAPERS

Question: What is to be said of the appearance in Catholic papers and periodicals of advertisements recommending books by non-Catholics on religious matters—books which even distort the teaching of the Catholic Church, such as those written by Lloyd Douglas?

Answer: It is indeed regrettable that such advertisements appear at times in Catholic papers and periodicals. It is true, the mere presence of an advertisement in a paper does not necessarily imply that those who publish the paper approve the product advertised, yet it certainly promotes its sale. Furthermore it can happen that civil statutes will give those who wish to advertise a right to buy space in any paper that is publicly sold, so that the publishers of a Catholic journal may encounter difficulties when they refuse to admit an advertisement into their columns. But, apart from this case, those who publish Catholic papers or periodicals are surely obliged, out of regard for the spiritual welfare of their readers, to exclude any advertisement in favor of a book that upholds a doctrine opposed to Catholic teaching. This principle holds even if the books contains much that is commendable and inspiring. The questioner mentions the writings of Lloyd Douglas, and although I am not familiar with all the books of this prolific writer, I have no hesitation in stating that two of his books at least—*The Robe* and *The Big Fisherman*—should not be advertised in Catholic publications, for some portions of these books are surely opposed to the teaching of the Catholic Church.

A DISHONEST LOTTERY

Question: A civic organization held a lottery, but the receipts were far below their expectation—indeed, not sufficient to pay for the prize. Accordingly, though the drawing was held as scheduled, the committee arranged to have a fictitious person, supposedly living in a distant city, declared the winner. Then they sold the prize, and put the proceeds of both the lottery and sale in the treasury. Are they bound to restitution, and if so, to whom?

Answer: Undoubtedly, those who carried out this dishonest transaction are bound to make restitution—from the treasury of the organization, if they can draw out the funds; from their own pockets, if they cannot secure the money from the treasury. *Per se,* they are bound to make restitution to all who took chances in the lottery with the understanding that they would have a fair opportunity of winning the prize. It is not likely that this is now possible, since probably the stubs have been destroyed. In this event, the amount received from those who took chances must be given to pious causes or to the poor. The money which the committee received from the sale of the prize—presuming this was honestly acquired by the organization—can be retained in the treasury.

FRANCIS J. CONNELL, C.SS.R.

Book Reviews

St. Anthony of Padua, Doctor of the Church. By Raphael Huber, O.F.M. Conv. Milwaukee: The Bruce Publishing Co., 1948. Pp. xiv+209. $3.75.

St. Anthony of Padua has been rather neglected for centuries by his own confreres. So little had been known of St. Anthony the great preacher and eminent theologian that his elevation to the rank of Doctor of the Church came as a surprise even to Franciscan Friars.

When printing was invented, the Franciscan Friars were kept busy publishing the works of St. Bonaventure, Blessed Duns Scotus, and scores of other prominent Franciscan writers, but they forgot to have the works of St. Anthony of Padua printed. During the seventy years following the invention of printing only a short life of the saint was printed (about the year 1493 at Venice, in Italian, by the German printer Paul Fridensperger). That was a venture of a printer which evidently was a failure, since no second edition appeared, nor did any other life of St. Anthony see the light for many decades to come.

The works of St. Anthony were first published after the Reformation in 1521. This publication owes its origin to a layman and to a noble woman. The printer was the scholar Badius Ascensius, and the patroness was the mother of King Francis I of France. Love of St. Francis and his Order induced her to name her son Francis. Thus the long line of French Kings named Louis was broken. The Franciscan Friars had no interest in this first publication of St. Anthony of Padua's works.

In more recent times seven editions of the works of St. Anthony were published, yet it was in 1948 that the first study of the theology of the saint was edited: the work under review. Fr. Huber fills a real gap with this work. The literature on St. Anthony the saint and wonder-worker is immense. Fr. Huber lists these books in his bibliography, which comprises twenty-five pages. Yet his book is the first which answers the question why St. Anthony deserved the honor of being raised to a Doctor of the Church.

St. Anthony of Padua follows the safe tradition of the Church as laid down by the Fathers, and the great doctors. St. Augustine and St. Bernard are his main inspirers. In mystical theology he teaches, three centuries before St. John of the Cross, the now well-established doctrine of the activity of the soul during the Dark Night. In general he stresses the primacy of the will over the intellect in the psychological life of the philosopher and mystic.

Fr. Huber gives us a scientific evaluation of the works of the preacher and theologian with extensive bibliography. His book was not written for the general public; it will appeal to the student and scholar. Viewed from this standpoint it cannot be recommended too highly. The matter in general is well arranged, although the splitting up into numerous subdivisions obscures the trend of thought. The arrangement of the numerous notes at the end of each chapter is somewhat distressing. The Biblical scholar may miss a section on St. Anthony's use of the Scriptures in his sermons. The book sustains in every regard Fr. Huber's reputation for first-class scholarship.

J. M. LENHART, O.CAP.

LA PARABOLE ÉVANGÉLIQUE. Enquête exégétique et critique. By Maxime Hermaniuk, C.SS.R. (Magisterial Dissertations of the Catholic University of Louvain, Series II, Vol. 38.) Bruges-Paris: Desclee, DeBouwer; Louvain: Biblitheca Alfonsiana, 1947. Pp. xxviii+493.

Why did Christ make such frequent use of parables in His preaching? This question, which has always been the subject of controversy in the exegesis of the Gospels, is caused, not by the parables themselves, but by our Lord's statement to the Apostles, "To you it is given to know the mystery of the kingdom of God; but to those outside, all things are treated in parables, that 'Seeing they may see, but not perceive; and hearing they may hear, but not understand; Lest perhaps at any time they should be converted, and their sins be forgiven them'" (*Mark* 4:11-12; cf. *Matt.* 13:11-15; *Luke* 8:10). The exegetes, from St. Augustine and St. John Chrysostom down to present-day Scripture scholars, can all be roughly divided into two main groups that favor either "the theory of justice" or "the theory of mercy." The former hold that Christ used parables in order to conceal the truth from the people and thereby punish them for their sins; the latter, ignoring or trying to explain away Christ's own statement about the reason why He used parables, hold that He preached in this popular style as the best means to teach the people the truth and so convert them.

Fr. Hermaniuk here examines all the varying shades of these two opinions and finds them all unsatisfactory. To arrive at his own explanation, the author makes a study of the theory of parables and allegories, first in the Graeco-Roman world, and then in the Semitic world. The latter is by far the more important for understanding the purpose of the Gospel parables. Since the Septuagint uses the Greek word, παραβολή, to render the Hebrew word, *māshāl,* the *mĕshālīm* of the Old Testament as well as those of the Jewish apocalyptic literature and the early Rabbinical writings are here examined in detail.

After analysing the New Testament evidence, our author concludes that the Gospel parables agree: (a) with a certain class of Old Testament ***měshālīm*** in being "a revelation of divine secrets by means of symbols"; (b) with the parables of the apocalyptic books in subject-matter, *i.e.*, the Messianic Kingdom; and (c) with the Rabbinical parables in literary form.

The simplest way to set forth the author's own solution of the problem is to repeat the above-quoted text of Mark in the following enlarged paraphrase: "To you, Apostles, who have unquestioning faith in my Messiaship, the gift is given to know directly, without symbolic language, God's secret plans for the establishment of the Messianic Kingdom; but to those outside, who do not belong to my intimate little group, all these secrets can be revealed for the present only in symbolic language; the purpose of this is that the people, who have erroneous ideas of a political Messias, may now have but a limited and obscure knowledge of these truths; otherwise God's plan of converting them only gradually would be frustrated and the secret of His Kingdom would be betrayed to them unwisely." The last phrase is based on a novel interpretation of the author. He takes the words, *μή ποτε . . . αφεθῇ* ***αὐτοῖς***, to mean, not, "lest it be forgiven them," but, "lest it (the mystery) be delivered up to them." Philologically this is perhaps possible, but it seems too completely opposed to Biblical usage to make it truly probable.

As befits a magisterial dissertation, this work is a model of painstaking scholarship, clear and well developed, replete with elaborate bibliography, footnotes, indices, etc. The last 107 pages, in smaller print, is a sort of appendix, treating of the use made of parables by Barnabas, Hermas, Clement of Alexandria, and Origen. These early Christian writers carry on the Synoptic tradition of using the parable as a pedagogical means for gradually initiating catechumens into the mysteries of the Kingdom of God.

LOUIS HARTMAN, C.SS.R.

IN SPIRIT AND IN TRUTH. The Spiritual Doctrine of St. Paul of the Cross. By The Reverend Father Brice, C.P. New York: Pustet Co., 1948. Pp. 357. $4.00.

Not a few thoughtful persons discern among our Catholic laity today an awakening interest in the higher things of the spirit and in the higher practices of the spiritual life, including Contemplation. The conviction is gaining ground that Contemplative prayer simply denotes maturity in the spiritual life, and that Christians generally—and not only clerics and religious—should be directed towards and encouraged to strive for such maturity. Obviously such a trend would necessitate a supply of manuals and other books of ascetical and mystical doctrine and practice accommodated in language and in style to the capacity of the average layman.

The present offering of Fr. Brice represents a good and serviceable contribution to such spiritual literature. Actually, the author has a twofold purpose. The first and explicit purpose is to provide a synthesis of the spiritual doctrine of the sainted founder of the Passionist Order, Paul of the Cross. The second and less explicit purpose is to provide a book suitable for lay-persons, as well as for Religious, on the nature of spiritual perfection and the means of attaining it. The author achieves both purposes with a high degree of success.

The task of providing a synthesis of the spiritual doctrine of St. Paul of the Cross was not easy. Paul Danei wrote no spiritual treatise that has reached us; his humility seems to have prevented this. Besides, his apostolate of preaching missions and retreats, of hearing confessions and directing souls, was not especially conducive to literary effort. But fortunately he wrote many letters—some two-thousand of them; and it is chiefly from these documents that Fr. Brice builds his synthesis. While many of these letters were not directly concerned with spiritual matters, still there was generally some nugget of spirituality in them which revealed the writer's understanding and practice on some phase of the life of perfection; while a smaller number of the letters were professedly letters of spiritual direction. Fr. Brice has carefully extracted from the letters the points of spiritual doctrine, correlated them, and skillfully fitted them into a framework of his own making. That he was well-equipped for his task is beyond question in view of his previous successful writings in the field of Ascetical and Mystical Theology, especially his two-volume commentary on the *Ascent of Mount Carmel* of St. John of the Cross. He provides the necessary background and commentary skillfully and in the best ascetical and mystical tradition. The result is a representative synthesis of the spiritual doctrine of St. Paul of the Cross which at the same time is a readable, understandable, and edifying account of the course a soul must pursue in the struggle for Christian perfection.

The Introduction, which coincides with the first chapter, deserves special study since it provides a good insight into the character and work of Paul of the Cross. The thematic arrangement of the remaining chapters follows rather faithfully the order of the best manuals on the science of Perfection. The final two chapters make quite heavy reading and might with some wisdom have been made appendices. For fairly obvious reasons the letters of St. Paul of the Cross are quoted only in piecemeal fashion throughout the chapters; but an appendix to the book contains several letters in their entirety as samples. The references to the various letters are made by citation of Book and Number, which is clear enough; but there are several other abbreviated citations which were not clear to this reviewer. Perhaps without making the book too forbidding to the average reader some indication might have been given of the meaning of the various abbreviations, of the edition of the letters used, and especially of the person to whom we owe the translation from the original Italian. The book contains no index.

This latest work of Fr. Brice merits attention and praise for the insight that it gives into the character of a great but not too well known modern saint, as well as for the synthesis it provides of that saint's spiritual teachings; and it is well calculated to instruct and edify the individuals, lay as well as religious, who have the good fortune to read it.

ROBERT E. REGAN, O.S.A.

PSALMS AND CANTICLES OF THE BREVIARY. By Rev. Richard J. Foster, S.T.L., L.S.S. Westminster, Maryland: The Newman Bookshop, 1947. Pp. 275. $3.75.

The author defines his purposes as "to introduce and explain each psalm and canticle in its setting . . . giving a few reflections which might serve to apply the sacred writers' thoughts to everyday life." He is fortunate in that he has been able to orient his remarks to the text of the new Latin Psalter, which ought to be the unique choice of any who now take up the Breviary for the first time. The substance of what is said can, of course, be applied also to the older Vulgate version that many of us will continue to use. Each psalm is given a descriptive heading; this is already an interpretation, and necessarily a restrictive one, like that of the Breviary antiphons. Fr. Foster has done well, for devotional purposes, to steer clear of "the problems of authorship, textual criticism, and the like." On the score of avoiding purely text-critical discussions, he has been consistent and successful. The desire to provide a historical background for the individual psalms where possible has, however, led to some inconsistencies in dealing with authorship and setting. So for example, regarding Psalms 7 and 33, he quotes Dr. Bird's judgment that the historical details in the traditional titles for these Psalms must convey real historical information—precisely because at present they fit into nothing else that we know. This is just the kind of comment that most of us desire to be spared; it is mentioned here only because the reviewer can attest that Fr. Foster very rarely comments in this way. Most of his space is devoted to a sketch of the basic thought-progress within each Psalm, which should be truly helpful. The reflections which follow these summaries, while not always profound, are usually to the point; they are thus perhaps the better calculated to help us draw the deeper reflections from the Psalms themselves. All of us can use a companionbook to the Psalms, and should even vary our choice from time to time; Fr. Foster's book is a worthy choice.

PATRICK W. SKEHAN

THE DIACONATE ACCORDING TO THE APOSTOLIC TRADITION OF HIPPOLYTUS AND DERIVED DOCUMENTS. Catholic University Studies in Sacred Theology, 95. By Adam J. Otterbein, C.SS.R. Washington: The Catholic University of America Press, 1945. Pp. 70. $1.00.

One afternoon not long since a copy of *Downside Review* gave this writer the sad intelligence of the death of Dom Hugh Connolly, O.S.B., together with a short appraisal of his accomplishments in the fields of liturgical scholarship. Since some of his writings have stood on my shelf for full twenty years, and to others I have repeatedly gone in consultation, news of his passing was both sorrow and shock.

Later the same day I opened the booklet sent for review, and saw a good instance of how Connolly lives through his books and his influence. His greatest triumph was to have set scholars clear as to the age and authorship of the so-called Egyptian Church Order as actually being *The Apostolic Tradition* of St. Hippolytus, a Roman document of about 217, and acclaimed as the most precious picture of Roman Church life in the opening third century. It was Connolly who cleared up the question of the complicated relationship between *The Apostolic Tradition* and various writings deriving from it from the third to the seventh century.

Fr. Otterbein's dissertation examines this same family of documents to ascertain all the information it can supply as to the office of the deacon. The factors of qualification, divine call, canonical election, ordination, liturgical and socio-economic functions of the diaconate are carefully surveyed, and succinctly set forth.

GERALD ELLARD, S.J.

READY ANSWERS IN CANON LAW. A practical summary of the Code for the parish Clergy. By Rev. P. L. Lydon, D.D. Third edition enlarged and revised in accordance with the latest decrees. New York: Benziger Brothers, Inc., 1948. Pp. xvi + 636. $6.00.

Lydon's newest edition of his handy reference work to Canon Law will be greatly appreciated by those who have relied on his opinions.

There is always an opportunity to use such a book as Lydon's and it is to his credit that he has revised his work to keep it up to date.

The general plan of Lydon's book is the proposal of Canon Law in the alphabetical order of its contents. Sufficient cross-reference is given to enable one to see parallel and supplementary points of law. In regard to length of explanation, comments on the law are necessarily uneven but in most matters adequate presentation is found. Instances of this can be seen especially in the treatment of alienation of property, privation of office and of the undeniably serious abuse of having collectors at the door of the Church. It is, however, to be regretted that similar extensive treatment was not accorded the notion of *cathedraticum*. There is much misunderstanding on this point. While the ideas mentioned by Lydon are helpful, a longer explanation of the various uses of this term would have been welcome.

The appendix contains a series of forms which can be employed in various diocesan and parochial affairs.

EDWARD ROELKER

SAINT IGNACE DE LOYOLA. By H. Pinard de la Boullaye, S.J. Paris: Aubier, 1946. Pp. lxxix + 362.

This is another addition to a series of highly esteemed volumes published by the same firm and appropriately entitled *Les Maîtres de la Spiritualité Chrétienne,* because each of them treats of the character and teaching of some master in the spiritual life, such as St. Albert the Great, St. Bonaventure, St. Thomas, and St. Bernard. That Ignatius Loyola must be classed with these models and teachers of Christian perfection is not open to doubt. Even during his lifetime his reputation for personal holiness was so great that men crowded the streets of Rome to be consoled by the sight of the saint and to be uplifted by his conversation. In fact, it is said that no one ever consulted Ignatius without feeling himself impelled either to change his life or to strive for greater perfection.

The skill and power of Ignatius in the direction of souls may be gauged by the fact that he formed such men as St. Francis Xavier, Bl. Peter Faber, St. Francis Borgia, James Laynez, and St. Peter Canisius. His influence, however, radiated far beyond the first group of his heroic disciples; succeeding generations of the Company which he founded widely diffused the spiritual practices upon which Ignatius laid so much stress; the daily examination of conscience, mental prayer, frequent confession and communion, spiritual retreats. The innovations which he introduced into the organization of the religious life have met with widespread imitation in subsequent ages because of their wisdom and their adaptation to modern needs.

The fruitfulness of the spiritual exercises which he composed has been eulogized by such experts in the ways of God as Louis of Blois, Louis of Granada, St. Charles Borromeo, St. Philip Neri, St. Alphonse Liguori, and St. Leonard of Port Maurice. To their encomiums we may add the whole-souled and enthusiastic approbation bestowed upon the spirituality of the saint by many Popes. Pius XI accorded first place to the book of St. Ignatius among all the methods of spiritual exercises which are rigorously in agreement with sound principles of Catholic asceticism. Pius XII felt himself constrained to bestow the highest praise upon the ascetical discipline of Ignatius, "the main purpose of which, in the direction and formation of souls, is that 'Christ be all in all' or rather that all things be ordered exclusively to the greater glory of God as to their supreme end."

The spiritual genius of Ignatius undoubtedly received its highest eulogy when the present Sovereign Pontiff declared that the Institute founded by the saint should remain forever unchanged, unchanged in the government which gives it cohesion, unchanged in the spirit which nourishes it, unchanged in its passionate obedience and loyalty to the Holy See. Its conformity to the lofty principle of the Gospel is also attested by the malignant hatred which the enemies of the Church have ever manifested towards the Society of Jesus.

It is no more than fitting, then, that the asceticism of so holy and influential a personality as Ignatius should find an adequate portrayal. The task has been entrusted to Père Pinard de Boullaye, S.J., who has won distinction in many fields: scholarly research, speculative theology, preaching, and the direction of souls. Since he has already published a comprehensive work on the Spiritual Exercises of St. Ignatius, a more capable exponent of the saint's spirituality could scarcely have been found.

The main portion of the book is preceded by a preface, in which the author outlines the sources of the saint's spirituality, its dominant principles, its outstanding characteristics, and its value. There also is a section on the writings of the saint. The preface is followed by a select bibliography on the writings, life, virtues, and spiritual teaching of Ignatius.

The heart of the book is devoted to extracts from the autobiography of Ignatius, his spiritual journal, his book on the Spiritual Exercises, his letters, and the Constitutions which he composed for the religious order which he founded. These extracts are distributed and arranged in such a way as to illustrate the following characteristics of Ignatius' asceticism: promotion of the greater glory of God, love of prayer and the Eucharist, retreats, control and conquest of self, obedience and zeal. A special chapter is consecrated to the virtues which Ignatius deemed requisite in a worthy member of the Society of Jesus. The concluding chapter consists of a collection of striking and pithy maxims, in which the saint sums up his doctrine of religious perfection.

There are three appendices: the first deals with the practice of self-examination inculcated by certain pagan philosophers; the second examines the affinity alleged to be subsisting between utterances of Seneca and the prayer, *Suscipe,* which Ignatius emphasizes so much in his "Contemplation for Obtaining Divine Love"; the third is a group of seventeen meditations on the love of God derived from James Alvarez de Paz, S.J., a master of asceticism and mysticism (1560-1620). They were included because, in the opinion of the author, they are a perfect expression of the lofty ideal of love which Ignatius wished his disciples to attain when he urged them to direct all their intentions, their actions, and their works to the greater glory of God, when he invited them to seek God in all things, and to serve the Divine Majesty from the motive of pure love.

Two tables facilitate the use of the book. The first lists the extracts quoted, their topical content, and their place in the book. The second exhibits the contents of the chapters into which the book is divided in analytical form.

We know of no other book on the asceticism of St. Ignatius which expounds his doctrine with such reliable documentation and with such fulness, compactness, judiciousness, clarity, and precision. It will prove enlightening to those unacquainted with the Ignatian spirit and beneficial to all eager to walk in the way of perfection.

MICHAEL J. GRUENTHANER, S.J.

COLLECTIO THEOLOGIA ROMANA. By Doctor Petrus Parente. Rome: Marietti, 1946. Vol. II. *De Deo Uno et Trino,* pp. xiii + 332; Vol. III, *De Verbo Incarnato,* pp. xiii + 329; Vol. IV, *De Creatione Universali,* pp. xii + 180; Vol. V, *Anthropologia Supernaturalis,* pp. xvi + 226.

Dr. Parente, the author of the text in dogma here reviewed, though perhaps not as well known on this side of the Atlantic as many other European theologians, is, nevertheless, a theologian in his own right. For many years he has been teaching dogmatic theology, as well as writing tracts on the same matter for both clergy and laity alike. At present he is professor of dogma at the Propaganda College in Rome, of which institute he was at one time rector.

As is evident from the heading, the first and sixth volumes, which are necessary to complete the full course of dogmatic theology, are not being reviewed at this time.

The *Collectio* is definitely a text-book for seminarians, and in that capacity it should serve well. It adheres, in its treatment of the various theological tracts, to traditional methods and explanations. If anyone is looking for something new or startling in this work, such a person will be sadly disappointed. Vol. V with its title *Anthropologia Supernaturalis,* may lead some to the conclusion that here at least there must be something unusual, but a perusal of the particular volume will show that it is simply and solely the usual treatise on grace and the virtues.

The work can be said to be written with sufficient clarity, whether one is considering the languages used, or the method of explanation. As far as the language is concerned, the Latin is simple, a fact which is appreciated by most seminarians. On the question of method of explanation it appears to the reviewer that the most important contribution of Dr. Parente consists in the innumerable schemata which are found throughout the volumes. These schemata should prove valuable to anyone using this text. Together with the schemata there is at the end of each section a summary of the section. Though these features are found to some degree in other works there are few works, in the opinion of the reviewer, in which they are found as well done as they are here.

One may, at first glance, think that the work is too lengthy to be used as a text-book when he sees that it consists of six volumes instead of the usual four. A further consideration, however, clearly shows the reason for the six volumes. The author has made his volumes briefer than is customary, and thus was obliged to have six volumes to cover the matter sufficiently. Hence it can be said that his work is as concise as such a work can or should be, without detriment to the subject-matter. For practical purposes it perhaps would have been better, had he combined one or two of the volumes and thus had a four-volume instead of a six-volume work. This, however, is debatable.

This text has the merit which unfortunately some text-books lack, namely, completeness. There is a happy blend of both positive and scholastic theology. If the author leans to one side more than the other in this regard, it is towards the scholastic rather than the positive but not to such an extent that the positive is completely overshadowed. While discussing the question of completeness it must also be said that an excellent bibliography is given in the beginning of each volume together with a generous supply of footnotes throughout the work. Even though the table of contents at the beginning of each volume is well detailed, there is to be found at the end of each volume both an *index onomasticus* and an *index analyticus.* The *index analyticus* could be more complete than it is.

As far as the various theological problems are concerned, it may be said that they are treated in as complete a manner as one would desire in a seminarian's text-book. It is well to keep in mind that the work is intended simply as a text-book rather than a source book or theological encyclopedia. In disputed questions the author gives each opinion a fair analysis, pointing out the difficulties involved in each view. One may cite as examples the discussion found n Vol. II, 142 ff. concerning God's knowledge of the future, and the question of the divine concursus in Vol. IV, 98 ff. Both the Thomistic view (or as some might prefer to say—the Bannesian view) and the opinion of Molina are discussed frankly and fairly, after which the author gives his own viewpoint in a brief summation.

Some objections may be raised on the question of the make-up of the volumes. It seems that Dr. Parente might have put more of his headings in bold-face type to relieve the monotony of the regular print. Many of the points which he wishes to stress could also have been put in like type, and thereby have gained the attention which they merit. The work contains some typographical errors but these do not seem to be too numerous.

If any seminary is contemplating the acquisition of a new dogma text, it is the opinion of this reviewer that it would be worthwhile to investigate this manual of theology. Though it is perhaps true that there are some other texts for seminarians which, generally speaking, equal this work, it would be difficult to find one which would surpass it. None this reviewer has seen has the schemata as well done as those found in this text of Dr. Parente. For this reason alone it appears to be a worthwhile contribution to the field of dogmatic theology, although this, as is evident from what has been said, is not its sole merit.

J. C. Wild, O.M.I.

INTERPRETATIO AUTHENTICA CODICIS IURIS CANONICI et circa ipsum Sanctae Sedis iurisprudentia 1916-1947. By P. Matthaeus Conte a Coronata, O.F.M. Cap. Editio altera. Turin: Marietti, 1948. Pp. 343. Lire 750.

The obvious advantage of books of the type under review is that the latest edition contains the latest documents and decrees. Otherwise most of the collections of documents and decrees will be of about equal merit. Coronata's work contains not only the authentic intrepretations of the Code of Canon Law by the Pontificial Commission authorized to render these interpretations but also decrees of the Congregations of the Holy See plus some sentences of the Roman Rota. In this way Coronata's work is the best to date. Further advantage is the use of the Latin language since the original terms are frequently necessary in interpretation.

Other than placing apposite items under their separate canons, Coronata does not follow any determined measure of statement. Sometimes a citation of a decision is made, sometimes a summary of a decree or sentence is found. The summaries are naturally of different lengths.

The utility of having a book such as Coronata's always at hand is clearly indicated in the various points of doctrinal and authentic interpretation which have come to light and been published by Coronata regarding the church of burial. Several attempts have been made to determine further this right but an invalidating effect cannot be supported. Analogies with other rights conceded by the Code can be made in reference to particular legislation. While such discussion is not properly within the scope of Coronata's work, this book will none the less be useful in this regard. Coronata contributes an excellent index to his work. Of equal value is a chronological index of all documents mentioned in the book.

EDWARD ROELKER

THE EFFECTS OF CATHOLIC DOCTRINE

The Christian teaching . . . has naturally made a remarkable contribution to development in the spiritual and in the temporal spheres, both at once. Those who proclaimed it have been men fired and influenced by divine inspirations. On the one side, they have tamed and cultivated soil hitherto untilled; they have done their best to withstand the ravages of disease. On the other side, their principal care has always been to raise up the minds of those who were under their charge to higher things; their influence has been used to lead men up to those heights of perfection from which they could look down on their earthly surroundings as lost in the simple vision of God. They raised monuments and churches, which show clearly what heights of artistic achievement could be reached under the inspiration which Christian perfection gives. At the same time, their main task was to make human beings, learned and unlearned, noble or simple, into living temples of God and branches of the Vine which is Christ. It had been their privilege to hand down to succeeding ages the documents of ancient learning and the treasures of ancient art. But meanwhile, their main effort was devoted to imparting the gifts of eternal wisdom, that wisdom which makes men children of God by grace, which thus binds them together in friendship and brotherhood.

—His Holiness Pope Pius XII, in the encyclical *Summi Pontificatus,* issued Oct. 20, 1939.

Book Notes

PAMPHLET NOTES

Although Catholic Book Week will be part of 1949's history when these notes appear, it will still be worthwhile to signalize the annual *Catholic Booklist,* edited by Sister Mary Luella, O.P. (Rosary College, River Forest, Ill. Pp. 86. $0.60). A nation-wide selection of educators, editors, and librarians choose the year's best titles in Bibliography, Biography, Education, Fiction, Fine Arts, General Reference, History and Description, General Literature, Mission Literature, Philosophy and Psychology, Religion, Social Sciences and Children's and Young People's Literature. Annotations help place the choices in perspective; full imprint, price and Library of Congress card data will assist in ordering the titles.

From the Catholic Truth Society of Ireland we have a reprint edition of Joseph A. Glynn's *Life of Matt Talbot, 1856-1925.* In addition to the biographical material, there is a description of the beatification cause, a prayer for his canonization, the pastoral letter of Archbishop Byrne of Dublin; the whole is accompanied by eight illustrations. The price is three shillings. Canon McKenna has written on *Holy Water,* an explanation of its origin, symbolism and use (pp. 24. 2d).

Notable additions to the growing pamphlet literature on the Eastern Catholic Rites are two titles by the Rev. Basil Shereghy. *What are Greek-Catholics?* is an explanation of the Byzantine Slavonic rite, including its language, vestments, church books and its historical mission. In *The Greek-Catholic Church,* Fr. Shereghy gives an account of the founding, organization, and place of that Church in theology and history. It seems to be addressed primarily to Greek Catholics although it will have general interest as well (each: Pp. 48. $0.25. St. Procopius Seminary, Lisle, Ill.).

Medical Missions, by Pierre Charles, S.J., is an account of "the necessity for medical missions, their history, development and the many obstacles to be overcome in their fulfillment." It is in the important Missionary Academia series (America Press, Pp. 32).

"Hymns from the Breviary and Missal have been arranged" in *Sacred Latin Hymns* by the Rev. Blase Strittmatter, O.S.B., "with a view of supplying teachers and students with a compact booklet for classroom use. No comments or notes have been given. The authors of the hymns have been listed, although in many cases they are only the probable authors. No vocabulary has been added" (The Compiler, St. Vincent Arch-abbey, Latrobe, Pa.; Pp. 64. $1.00). *At Mass* is a brief explanation of the Holy Sacrifice for the laity. (V. G. Kienberger, O.P., Shrine of St. Jude Thaddeus, 1909 S. Ashland Ave., Chicago, 8, Ill. Pp. 93). The Benedictine Convent of Perpetual Adoration, Clyde, Mo., has issued *Confession, the Sacrament of Mercy and Peace* (Pp. 64; $0.10) and *Heart of Our Mother and Queen* (Pp. 64; $0.10). The latter includes the Mass of the Immaculate Heart of Mary in addition to meditations and prayers. The indefatigable Fr. Lord has issued 125 pamphlets, according to Queen's Work, which has just published *Nobody Loves a Tease.* (Pp. 31; $0.10). From the same press is the Rev. James H. McCown's *Man, Woman and God; the Three Partners in the Sublime Contract of Marriage* (Pp. 37; $0.10). *Can the Bible Be the Only Rule of Faith?* asks Francis J. Remler in a St. Anthony's Guild title, emphasizing the importance of oral interpretation and transmission of Christian thought (Pp. 34; $0.05).

EUGENE P. WILLGING

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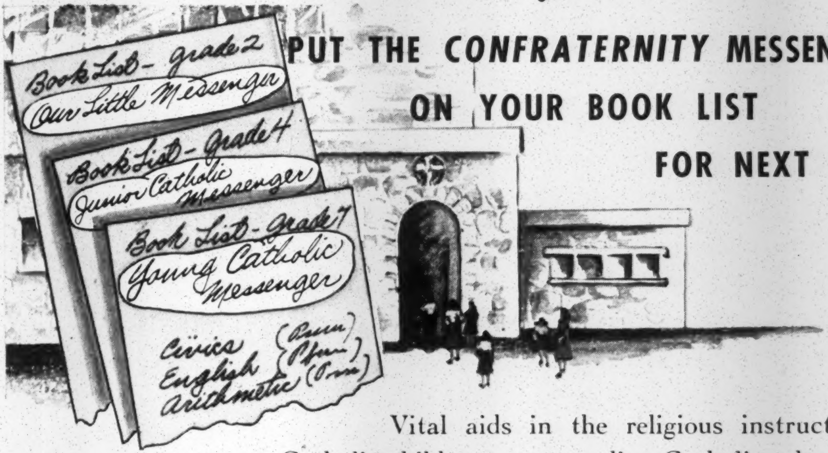
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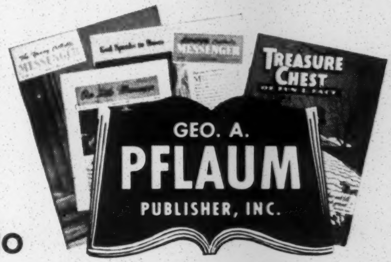
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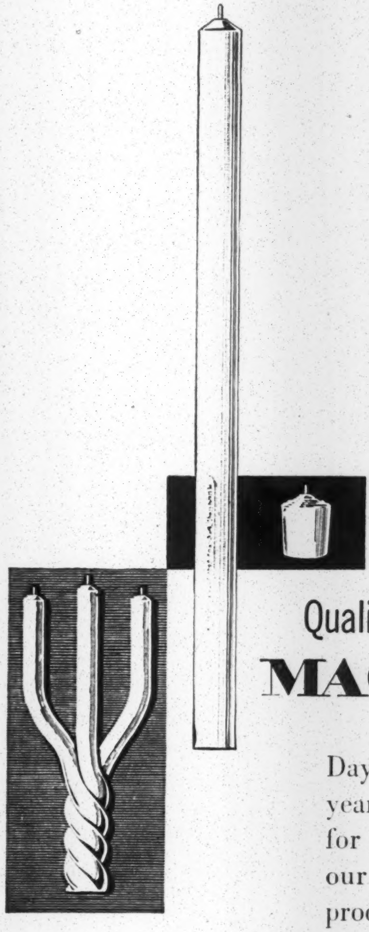

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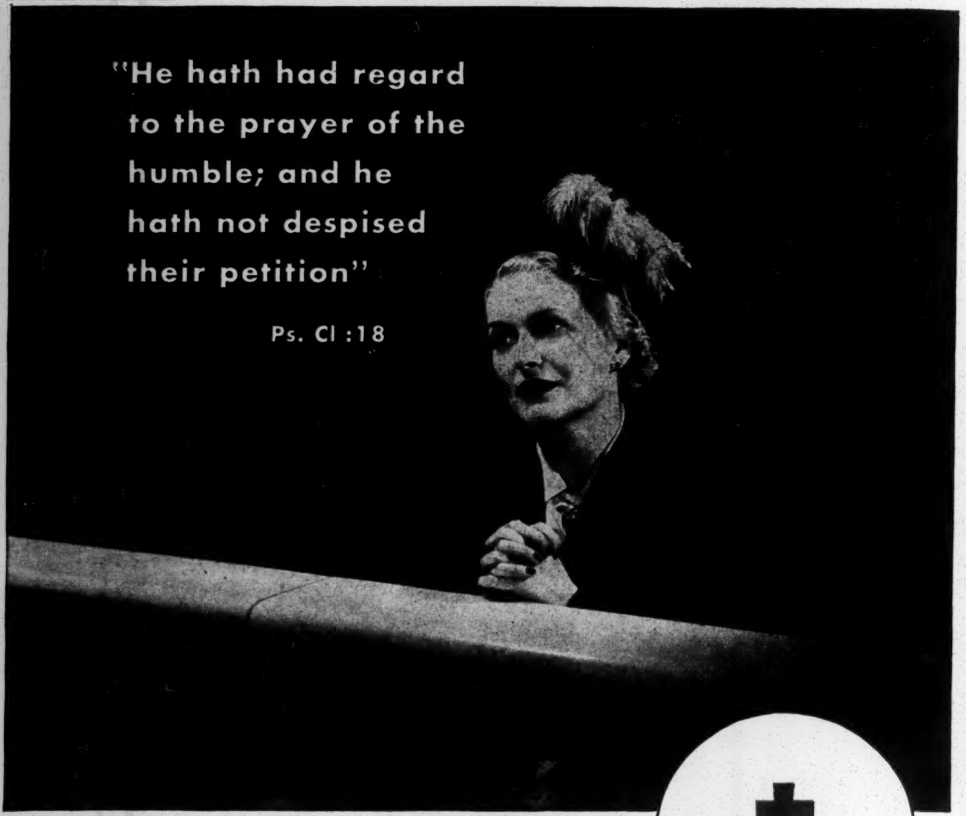

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